LONDON'S Ioyfull Gratulation, and thankfull Remembrance for their ſafeties.

Preſented to the Right Honourable their Excellencies, the moſt Noble Earle of *Eſſex*, and the moſt Noble *Robert*, Earle of *Warwicke*.

Both Generals of the preſent Forces raiſed for the defence of this Kiugdome, with the generall joy for their ſafe comming hither.

Arma virosque Cano.

LONDON, Printed by *Iohn Iohnſon*. 1642.

MVSEVM
BRITAN
NICVM

LONDONS

Ioyfull Graculation, for their safeties.

With as much zeale as to the lusty Spring,
The little Birds their jocund Orgies bring,
Permit men sanctimonious reverence pay,
To ought beneath the Deity; with a true
Unfained intention offer we to you
Our gratefull hearts; which if you'l not despise,
Shall burne our gratitudes ample sacrifice
To you, brave paire of Earles, who have beene the health,
The very life and soule o'th' Common-wealth.
The frozen Russian, so who halfe the yeare
Hath been lockt up in night, when day does cleare
That cloudy darknesse, joyfully doe run,
To pay his homage to th'all quickning Sun,
As we to gloirous *Essex* doe impart
The best devotions of a thankfull heart;
Who without feare, being justified by th'lawes,
Did put himselfe into his Countries cause,
And like great *Mars*, where-ever he did come,
The foe did shake at terrour of his Drum.

And as the timorous fowle; the fiablon fly,
So did they him; when hee did dim the skie
With groves of Pikes the ſplendor of whoſe heads
Seem'd to obſcure the Sun beames: when the beds
Of honour in the tombed field were made,
The waving enſignes gloriouſly diſplaid;
And to the valiant Souldiers full delight,
The Trumpets ſung tantarah to the fight.
When after this brave Earle had led his men,
Through moſt oth' fertile provinces, and agen
reduc'd them towards this City, in the way,
Hee made triumphant and victoriour ſtay,
When neer to Keinton the malignants came,
Dreſs't in the prodigies of ſmoake and flame;
Such fury in their faces, that from far
Each of their lookes appeares a civill war,
Teeming with death and horrour, as indeed
They'd come to make the Countries Genins bleed,
To ſhew themſelves true urpers, that without,
Leaſt Scruple eat their Mothers intrails out.
Then this great Earle his Countryes generall ſtood
Reſolv'd to offer in its cauſe his blood;
And with undaunted Courage his Command,
Brought ſafety to the much afflicted land.
Under which fighting the bold army went
To death to ſerve the King and Parliament,
And giving the fierce enemy the defeat,
Who fearfully diſordred did retreat,
They brought home conqueſt: to adorne the breaſt
O'th Common-wealth, and deck the generals creſt.
Illuſtrious Eſſex, who'l ſo truly good,
His vertue dignifies his name and ſtood:
Which being deduc'd from ancient ſteeres ſtem,
With chantlyes barronie even had on him.
To whom by right inheritance did arive
The ſtile of Earle of Eſſex, and of Eve,
Whoſe father, that ſame darling and delight
Of manhood vanquiſh'd in victorious fight.

The Spaniſh powers when with propitious ſayles,
He with his Army landed at that Cales;
Where Hercules of old upon the ſhore,
His Pillars fixt, which *non plus ultra* wore,
Ingraven in theie Marble ſides, to ſtand
As 'twere the laſt marks of the then-known land.
Now to this City in whoſe juſt defence,
(And to ſecure the Lawes from violence)
Hee's been abroad, with everlaſting fame
The Generall *Eſſex* is return'd: A flame
Of joy and gladneſſe breaking from each heart,
The City multipli'd through every part
With, he expreſſions of their thanks: the Bels
With their loud voyes ringing welcome knels
To his approach, with whom conjoynd muſt be,
Warwicke that's now our other Generall: He
That has our Fleet commanded, that ſame walls
Oth' Iland, beene its glorious Admirall.
And this paſs'd Summer, when our Brittiſh Seas,
Swarm'd with Malignants practiſes did appeaſe.
All troubles were emergent on the Maine,
That could approach us, or from France or Spaine,
Or Holland, where the bold Malginants lay,
To purchaſe Ammunition to betray
Their Countries ſafety, and impugne it's peace,
He did by's diligeuce thoſe feares releaſe.
Which did like tempeſts threaten to ore-whelme
The State, and thoſe that plied were at the helme;
To ruine that great Chartre which was made
Unto our Anceſtors, by whom was laid
The Baſis of our Liberties. Even then
Did this ſame ſecond *Neptune* among men,
Boldly the Azur'd Oceans curl'd face greet,
With a well-ordered and unconquer'd Fleet.
So that no Banke could furrow up the Maine,
But by his induſtry was ſurpris'd and tane.
That he in glory with brave *Eſſex*, even
Might ſeeme the other *Atlas* of our heaven.

Upon whoſe ſhoulders, from aſſur'd decay,
The reeling pillars of this Realm might ſtay,
That glorious *Warwick* might his name advance
As high as his, who through the heart of France
Led his great Maſters warlike ſquadrons on,
Warwick, third *Edwards* marſhall that upon
A pile of wounds, did to true honor build
Eternall trophees. Such renowne ſhall guild
Our *Warwicks* Creſt, who with his Eſſex bands
Another Champion of his Countries ſtands,
As well as noble *Eſſex* ſelfe, and is
A worthy patriot in this extaſis
Of the ſicke State: which gladly did him call
From Sea, to take the ſtile of Generall
Which now hee weares, reſolv'd to ſpend his blood
In our defence, and for the Kingdomes good,
Which needs ſuch worthies, firmly to ſupport
Its frame againſt thoſe Catalines at Court,
Thoſe ſtrange perverſe malignants that inſtill
Into King Charles his ſacred Eares an ill
Opinion of his Parliament, that ſtrive
The Subject of its property to deprive:
And for their own ſiniſter lude intents,
Would quell the eſſence of our Parliaments,
Who as a conſtant axiome told this true,
The ſafeſt way to old ils is by new.
And 'gainſt ſuch monſters, whoſe each acts a crime,
Each thought deſtruction, was it not high time
To call theſe Heroes to our aid, to ſtand
Up for the Liberty and peace o'th' land,
That their indeavours ſuddainly might bring
Tranquillity to th' Subject and the King.
That this brave City, Britaines royall Seat,
Might ſtill continue happy as tis great,
Bleſt with imperiall preſence, which of old,
It as the Chamber of our Kings, did hold
That true Religion might its wings diſplay
O're the vaſt face of faire *Britannia*,

Which theſe brave Earls, by their induſtrious courſe,
And by the aſſiſtance of the Almighties force,
We hope will ſee effected; that the teares
May from our eyes be wip'd, and all our feares
Baniſh'd; and new and glorious Sun-ſhine ſmile
Through the mourning compaſſe of this Iſle.
Then our bright Virgins ſhall themſelves adorne
With beauties ornaments, as if the morne
Broke from their eyes, and gladly flocke to ſee
Theſe men of fame, whom their felicitie
Has beene deriv'd from: then our wives ſhall run
With joyfull *Ios* to ſalute the Sun,
Brought by theſe Earls upon them, when they may
Safely injoy the glories of the day.
When every one may under his owne vine,
Eate his bread freely, and carouze his wine:
Our Matrons then ſhall from their couches riſe,
And teares of joy ſhed from their orient eyes,
To ſee this peace, and happy plenty brought
Into the City, where there ſhall be nought
Of noiſe or tumult heard: the old men then
Shall be as jocund, as their youths agen
Were growing on them: children ſhall rejoyce
In their firſt language, and the common voyce
Shall be to chaunt ſoft Hymnes and pleaſant layes,
To noble *Eſſex* and brave *Warwicks* praiſe.
To whom this Kingdome and this City ſhall
(When all their names are held Apochryphall
That doe detract their worths: not to be hid)
Erect to each a lofty Pyramid,
To which the *Membpian* ones ſo fam'd of old,
Shall yeeld priority: while this Iſle does hold
Their memory's ſacred; and in's Annals tels
The Hiſtory of theſe two paralels
In the big art of war, who ſwift as time
Does follow motion, ſhall while this ſame clime
Beneath the Pole reſts in the booke of fame,
Together beare ſufficiently a name;

For

For worth and love unto their Country, which
Shall ſtill to noble *Deverux* and *Rich*
Still pay their gratitude: and to begin
The Iſlands wiſhes free from that baſe ſin
Of flattery to them. May the joyes of health,
Strength, happineſſe and unexhauſted wealth
Surround their ages; May they never meet
The croſſe of ſickneſſe to impair the ſweet
Harmony of their frames; may they injoy
Bliſſe which no time nor fortune can deſtroy
In heaven; and while they ſojourne here on earth,
May all their actions give a daily birth
To deeds of honour; may a faire ſucceſſe
Crowne their attemps; may victory ſtill dreſſe
At the reflexion of their glittering ſwords
It's beautious lookes, that when their heads are whit
Beneath their helmes they may orecome in fight:
Theſe are our wiſhes to them, the ſame fate
Wait upon all thoſe worthies of the ſtate
That doe defend their Country; may there fall
Heavens precious bounties plenteouſly on all
That love the peace of Sion: may the King
Increaſe in grace and vertue quickly bring
Joy and tranquility to the Realme; and may
Diviſions ceaſe among us, ſo does pray
All who affect this kingdome, which heavens bleſſe,
With all the fruits of peace and happineſſe.

FINIS.

Horrible Newes

From Colebrooke,

Declaring the cruelty of prince *Robert* in plundering the said Towne, and exercising tirany against the inhabitants.

Also declaring how twelve Cavaliers were taken at *Watford*, by his Excelence the Earle of

ESSEX.

Whereunto is annexed, exceeding joyfull Newes from *Greenwich* in *Kent*, declareing how the Kings Armory was seized on, for the service of the King and Parliament.

London, Printed for *J. Rich*, *Nov.* 11. 1642.

London, Printed for J. Rich, Aug. 11. 1642.

A True Relation of the taking 12. Cavaliers at *Watford*, by the Earle of *Essex*,

Also declaring how the Towne of *Colebrooke* was plundered by Prince *Robert*.

THe Earle of *Essex* and his forces advancing from *Dunstable*, toward *Watford*, met with twelve Cavaliers, which his Excellency caused to be exammined but they resisted slighting his Excellence, and discharged against him,

having foure or five hundred more Cavaliers hard at hand, which they had thought would have come on, but pore fellowes they durſt not ſhew their Faces to his Excelency, as for thoſe twelve there was 4. kild, three of them wounded, and the reſt taken priſoners, all which was brought up to the Parliament to be examined, and to ſuffer the Law according to their deſerts.

Newes from CGLEBROOKE.

PRince *Robert* coming to the Towne of *Colebrooke* on Satturday laſt, the Townesmen having no Armes to helpe themſelves or to defend the Towne withall, he plundered the ſaid Towne rifling their Houſes, and impriſoning all thoſe that were well affected to the King and Parliament, having done his pleaſure to the inhabitants of the

ſaid

ſaid Towne, he repaired to the Catherin-wheele, and tooke up his Lodging there for that night, but the next day he intended to advance towards *Windſor*, but hearing that the Caſtle was to ſtrongly fortefied for his invaſion, which before his arrivall had been done by the Forces ſent thither by the parliament, under the Command of Collonell VENNE, and many other valliant wel-affected religious Gentlemen,

Nevertheleſſe he ſent out ſpies to obſerve the ſtrength of the place, but the Lord I hope will fight his owne Battailes, giving a glorious victory to thoſe that wholly truſt in him, the Prince hath deepely ſworne that he will come for *London*, ſwearing he cares not a pinne for all the Roundheads, nor their infant Workes they have made, ſaying he will lay them and the Citie and the inhabitants on the ground,

but he nevet conſiders whether he can doe it or no, but ſure he is afraid to come hither, for feare that they ſhould give him a hotter breakfaſt then he had a ſupper on ſunday was three weekes, for the *London* Prentizes with full reſolves, and undaunted reſolution march towards him, under the command of that noble Earle of *Warwicke*, who is made Lord Lievtennant Generall of the forces now rayſed for the defence of his Majeſty, the maintenance of the true proteſtant Religion, the Lawes and Liberties of the Subject, and the juſt priviledges of Parliament, hoping to daunt their ore-braving threats, with their couragiovs hearts, and keen edged Swords, hoping to make the Cavaliers, and the Prince runne Like Rebels as they are, and winne the the honour of the day from him & all his followers, for they goe with full

resolution to live and dye in the defence never fading of the Gospell, for which we are all bound to pray to the Lord to defend them, and all that fight for the truth.

Exceeding joyfull Newes from Greenwich declaring how the Forces of that Towne have seized the Kings Armory.



N Friday last the 4th. of *November*, Newes was brought to to the Parliament, that there was 100. Cavaliers at GREENWICH in KENT, on which relation, there was 3. Companies of Foot, and a Troope of Horse, with command to cleer the said Towne, but they were fled, but there being many ill

ill affected persons in the Towne, they were going together by the Eares within themselves, but our Companies soon quieted them, and tooke their Armes away, especially those that were fit for service, besides 7. brave Horses, and finding but three suspected persons they likewise brought them to the Parliament, who committed them to custody, till they could be examined.

FINIS.





pp. London. Special Passages from Parl.

K.

3

A Continuation of

Certaine speciall and remarkable Passages from both Houses of parliament and other parts of the Kingdome, since the fourth of November, till the eleventh: conteyning these particulars, viz.

1 *His Majesties Answer to the Message sent unto him from both Houses of Parliament touching an accommodation of peace, with a true relation of his Majesties Proclaiming one of those worthy Members to be a Traitor, after hee heard that the House had appointed to send him on purpose to hinder the Treaty.*

2 *That Prince* Robert *deteyned sir* Peter Killegrew, *that was sent to his Majesty from both Houses from comming to the King.*

3 *The Protestation and Declaration made by the Parliament concerning his Majesties answer sent to both Houses.*

4 *A Letter from the Lord* Faulkland, *declaring his Majesties second Answere concerning a Treaty of peace, and the Parliaments resolution concerning the same.*

5 *A Declaration of the Parliament concerning his Majesties proceedings upon the Parliaments desiring to present him with a Petition and accommodation of Peace, and that his Majesty will receive Petitions from the Rebells in Ireland, and not from his Parliament.*

6 *Divers Orders made in the House.*

7 *Of his Excellency the Earle of Essex his comming to the Parliament, and the present the House of Comment gave him.*

8 *A true relation of two Captaines and divers other Commanders that were taken and brought up to the Parliament.*

9 *Also a true relation of the Cavaliers comming to plunder Wickombe when they were all at Church.*

10 *A true relation of the Cavaliers attempting to take Windsor.*

11 *A Warrant under his Majesties owne hand for the plundering the Lord Say's house and demolishing thereof.*

12 *That the* Lord *Taffe an Irish Rebell that was with the King at the Battell at Kynton, cursing the Parliament Forces had his tongue shot out.*

13 *A Petition from the inhabitants of Blackwall to the Parliament.*

14 *Divers Letters concerning the proceedings of the Array men in Lancashire, Derbyshir, and other parts.*

15 *Of the Cavaliers plundering of Redding, notwithstanding they freely gave 2000. pound in money.*

16 *Letters declaring the present condition of Ireland.*

17 *Of his Excellencies marching away againe from London.*

18 *A true relation of the houses Petition &c. Also an order for a gratuity to be given to the Souldiers, and concerning the the death of the L. Privy Seale, &c.*

Printed at London for *John White*. 1642.

A Continuation of certaine speciall and remarkable Paſſages from both Houſes of *Parliament*.

Likewiſe from other parts of the Kingdome ſince the fourth of November till the eleaventh.

On Munday the ſeventh of November the Houſe of Parliament tooke into conſideration his Majeſties anſwer to the Meſſage of both Houſes ſent by ſir *Peter Killegrew* which was to this effect, viz. That his Majeſty would take care that Commiſſ. of both Houſes ſhould attend him with a ſafe conduct with a Petition from both Houſes, provided they conſiſted not of perſons whom his Majeſty hath in ſome of his Proclamations proclaimed to be Traitors by name, or in ſome of his Declarations particularly excepted againſt. And it ſeemes being ſo accepted by ſome private way who the ſixe perſons were, the Parliament had deſigned to attend his Majeſty, which were the Earles of Northumberland and Pembrook, Mr. *Perepoint*, & *Iohn Evelin*, L. *Wayman* and ſir

ſir *Iohn Ieſſon*, preſently upon ſir *Peter Killegrew* comming with a Meſſage from the Parliament, humbly deſiring his Majeſty to receive their Petition for accommodation of peace which they intended to preſent by thoſe 6. perſons that very day the ſaid ſir *Iohn Evelin* was proclaimed Traitor. The circumſtances remarkable in this buſineſſe was, that ſir *Peter Killegrew* was kept 24. houres by Prince *Robert* from delivering the Meſſage from both Houſes of Parliament, in which time this Proclamation in all probability was penned, and printed by the advice of the Earle of Briſtoll and the L. *Digby* his Son, for till that houre never any heard of ſuch Proclamation. And theſe Counſellors did this to the intent to make a breach of the treaty by this exception, or out of revenge to ſir *Iohn Evelin*, who was the man that gave the Charge againſt the L. *Digby*, for which hee was juſtly ſentenced by the Houſe of Commons, and the Trumpeter that went with ſir *Peter Killegrew* was kept priſoner by Prince *Robert*.

The Houſes of Parliament upon this anſwer of his Majeſty proteſted againſt the ſame and unanimouſly reſolved not to deſert Sir *Iohn Evelin* whom they had firſt pitcht upon, nor any of the other five, but they ſhould be the perſons that ſhould goe with the Petition notwithſtanding this Meſſage. And if his Majeſty ſhall refuſe, they have declared their Conſciences to God and the World of their endeavours to obtaine peace, and that the bloud which is like to be ſpilt muſt lye on the Conſciences of the Kings party. And ſo they ſent away Sir *Peter Killegrew* with the ſix names to deſire that ſafe conduct may be preſently provided for the comming of theſe ſix perſons. And this preſent Munday Sir *Peter Killegrew* returned to the Parliament with his Majeſties anſwer ſignified by the Lord *Faulkland*, dated at Redding *Novemb.6.* to this purpoſe. That he had in Commiſſion to acquaint both Houſes that his Majeſtie would grant a ſafe conduct to five of the ſix perſons to attend him with the Petition of both Houſes, but not to Sir *Iohn Evelin* whom he had declared Traytor, and cloſed the Proclamation by which he was declared Traytor in his letter bearing date *Novemb.2.* which was the ſame day Sir *Iohn Evelin* was appointed to goe with the ſaid Petition, and the King ſeemes to ground that Proclamation againſt Sir *Iohn Evelin*, upon Sir *Iohn Evelin's* being in Wiltſhire to raiſe monies upon the Propoſitions wheras he hath never beene in that Country ſince the ordinance for the putting in Execution thoſe Propoſitions whereupon both Houſes unanimouſly reſolved to goe on with life and courage in the defence of Religion and liberty, and to releue his Majeſtie from thoſe bloudy minded perſons that keepe him from a Treaty of Peace and to ingage their Fortunes aſwell as their Lives in the cauſe, and to draw a Declaration to the Kingdome ſetting forth how the wicked Counſellors prevaile with the King to invent occaſions to avoyd a Treaty, when as the Houſes of Parliament decline the preſenting of a Petition by the Earle of Eſſex becauſe his Ma-

jeſtie declared he would accept of none at his hands, becauſe he had declared him Traytor, and that they had pitcht upon ſix perſons never yet declared Traytors and yet the King to declare one of them a Traytor on purpoſe to avoyd the Treaty. And they ordered that this Declaration ſhould expreſſe that although his Maſtie would not receive a Petition in this manner to be preſented to his Majeſty from his Parliament, yet his Majeſtie was ſo farre from being unwilling from receiving a petition from the barbarous and bloody Rebels in Ireland, that he reproved with much rolignes the Lords Iuſtices in Ireland for intercepting their Petition and not ſuffering it to come to his hands, ſpeaking very affectionately of them. It was alſo ordered by the Houſe, that another Ship with tenn pieces of Ordnance ſhould come through the Bridge to guard the Parliament beſides thoſe two Ships already come. It was alſo ordered that 500. Sea-men with ſeverall pieces of Ordnance be alſo ſent to Windſor to aſſiſt the Parliament Forces there. It was alſo ordered that Alderman *Whitmore* and other malignants in the Citie of London that would not contribute in this time of imminent danger, that their perſons ſhould be forthwith ſecured in Colcheſter Goale, that they may not ſtay in London or thereabouts to doe miſchiefe.

On Sunday laſt, the Miniſters throughout the Citie exhorted the young men to ſhew their zeale and courage to defend Gods cauſe, ſhewing them the plots of the adverſe party to introduce Popery, and that this war is managed by the Papiſts and an Army of Papiſts is raiſed by his Majeſty contrary to his proteſtations and aſſeverations. And that the next ſtep to this deſigne is to diſſolve the Parliament by the ſword. It ſeemed that the good Inſtructions of the Miniſters prevailed much with thoſe that were well affected for this day being Munday there appeared about 9000. able fighting men before the Earle of *Warwick* which deſired to be liſted for the King and Parliament.

The Earle of Eſſex Lord Generall of the Army came this day to London with many troops of horſe attending his Excellency into the towne and comming to the Parliament. was honourably received by the Houſe, And the Houſe of Commons gave a preſent of 5000. pound to his Excelency, in conſideration of his true and faithfull ſervice done to the Kingdome.

This preſent Tewſday being the eight of November one Captaine *Arthur*, a Dutch man Captaine *Powell*, and ſeven more Delinquents were brought to the Houſe which were taken by the Lord Generalls forces in Northhamton-ſhire and being accuſed for leavying Warre againſt the Parliament after examination were committed to ſeverall priſons.

This day was brought to the Houſe a houſekeeper in weſtminſter which having roome to ſpare in his houſe refuſed to Lodge any of the Souldiers that came up with his Excellency, ſaying that he had of the Kings ſervants

in

in his house and that he would not entertaine any such Rogues as were for the Parliament, or words to that effect and after examination he was committed to safe custody. Information was certainly given that the Cavaliers came to a towne called Wickombe in the County of Buckingham, on Sunday last about three of the clocke in the after-noone to plunder the towne, and the people being at Church were put into a great amazment all running out of the Church with what speed they possibly could at the noyes of the Cavalliers being come, for feare they should all have been surprised in the Church but it fell out better then they expected for there was but two or three Troopes of them which ranged about the Country to get provision for themselves and some other of their Army and demaunded sixteene quarters of oates of that towne for their horses and two Carr loads of bread Cheese butter &c and to be carried presently to Marlow 3 miles off which towne they have possessed themselves of and done much pillage there and so this towne feares they will serve the same long if they come with a greater strength although they were thus rid of them for the present.

Information was given to the House that the Cavalliers had made another attempt against Winsor and entred the towne with some troopes of horse, and sent to Captaine Ven who is intrusted with the Castle, for the King and Parliament, to render upp the Castle vnto them where upon he returned answer that he was intrusted there with, by the parliament, and could not breake the trust reposed in him which he should doe if hee should give way unto them which were enemies both to the King and Parliament, and therefore could no wayes discharge him of the trust reposed in him and so was resolved to keep the same and to defend the towne as farr forth as was possibly from their violence and oppression, or words to that effect after which there was some small skimish and the Cavalliers quickly fled away some of them being taken prisoners.

A warrant was brought to the House of Parliament, which came from Banbury vnder the Kings owne hand for the plundering of the Lord *Says* house and demolishing of it and invites the people to doe it with a grant vnto them of all the materialls of the house which seemes to be contrary to his Majesties Declaration, both at that towne and divers other places wherein he promised that every person should enjoy there owne goods, and that he would not admitt that any man should be plundered or pillaged and yet it is most certaine that the King hath granted such a warrant; And Prince *Robert* hath committed many wicked and devilish outrages And yet to colour the businesse it is given out that it is against the King

and Prince *Roberts* minde to plunder and therefore every man may ſee what they are like to find if they doe not unanimouſly joyne together to defend themſelves againſt the violence and outrages of that Army which doth not onely hope to overthrow the true Religion, the King and his Parliament, and bring the ſubjects into ſlavery and bondage, but to inrich themſelves, with the wealth of the Kingdome by plundering and pillaging which indeed ſeemes to be their chiefeſt ayme and the onely thing which keepes that confuſed Army together And it is ſaid that there bee none of thoſe which they call High-way men now becauſe they know where they may Robb by authority without being queſtioned for it.

It is reported of a truth that the Lord *Taffe* a great Iriſh Rebell that came to the King (to helpe to ſettle the Proteſtant Religion in England) being in the Battell neere Kynton, perceiving with what courage and reſolution the Parliament Forces fought which ſtood to it) which diſcharged ſome or five times at once comming up before they retreated back) he fell a curſing and banning againſt them, till a bullet tooke him in the mouth and ſhot out halfe his tongue.

It being reported that the Kings Army intends to come through Surrey into Kent, a Petition was preſented to the Houſe from many of the inhabitants of Blackwall, ſignifiying that if his Majeſties Forces come into Kent the ſaid Towne of Blackwall where great ſtore of Shipping is, and a great ſtrength of Ordnance, which if they ſhould be ſurpriſed by the Cavalliers, they might make uſe of them againſt the Parliament, and be a meanes to ſtop the paſſage of the River of Thames to London, and therefore they humbly deſired the Parliament to take ſome courſe for the ſpeedy prevention of that danger, which Petition was thankfully accepted of by the Houſe and referred to the Committee for defence of the Kingdome what was fit to be done thereupon.

It is credibly reported that Sir *Francis Wortly* finding ſome oppoſition in Derbyſhire went from thence into Staffordſhire where he ſeized upon ſome well-affected perſons of good quality, but the Inhabitants thereof to the number of about 900 roſe againſt him to reſcue them. Whereupon he threatned them that if they did oppoſe him, hee would either hang his Priſoners, or place them on his Rout that they might be firſt ſlaine. Whereupon the County were forced to let him depart with thoſe he had taken.

It is reported that the Lord *Strange* is ſtill in Lancaſhire, and would very faine make another attempt againſt Manchester, which killed about three hundred of his Souldiers, which gave them ſuch a defeate that the ſaid Lord *Strange* could never get all his Forces together againe ſince. And it is ſaid that the Towne of

Manchester

Manchester hath made such strong fortifications that a thousand men will be able to keepe out ten thousand; and therefore the Earle of Derby will scarce make any new attempt against them, but hee goeth from place to place and plunders mens houses, and takes away their horses. And sir *Thomas Stanly* and his brother with three others who were sent by the Parliament to Manchester were like to have beene intercepted by sir *Francis Wortly* and his company in Derby-shire, but divers Gentlemen of that County are joyning together to leavy Forces together with some of Nottingham-shire, to drive them out of that County, and have conducted the said sir *Thomas Stanly* and the rest safe to Manchester.

WEdnesday Letters came out of Berkshire, informing that his Majesty stayes still about Redding, and that it is thought that the Cavalliers have altered their resolution (if they ever had any) of comming to London, for they begin to dispaire of sharing the City at this time amongst them, since they heare that the Earle of Essex is come thither before them, and that there bee strong Fortifications, Bulwarks, Halfe-moones and out-worke, made about the said City, but it is thought that they will either turne their course Westward through Wiltshire, and so to Somersetshire to relieve sir *Ralph Hopton* forces, which are kept up in Cornewall by divers Counties which have entred into association against him and his Complices or else that they will endeavour to march thorough Surrey into Kent, it being conceived that they cannot stay long about Redding, they having so plundered the Country thereabouts having beene at Kingham, and other places and done much spoile, and although some of the chiefe of Redding were so joyfull at the Kings comming thither with the Cavalliers, that they fetcht him into the Towne with his Army in great pompe, and ringing of Bells, and presented his Majesty with two thousand pound to prevent the Cavalliers from plundering them, yet what was given to his Majesty doth not content them, and it is thought at their going away they will take such leave of them as they did at Banbury.

Upon a false Alarum that the Cavalleeres were comming very neere the towne the last night there came a strict command, to all Gunners that have charge of the Ordnance for defence and safety of the Citty, and other officers about twelve a clock that night that they should be in a readinesse to attend any further commands as the case should require.

By Letters out of Ireland it is informed that a Bristoll ship which came lately from Saint Christophers sailed into Crock-haven and the Captaine and six more

more after a day or two went a shore upon faire promises made unto them by the Rebells in hope to setle a trade for their tobacco were betrayed, and the Master was threatned unlesse he would deliver up the ship they would sinke her having placed two peeces of Ordnance on the shore for that purpose where upon he ted them with faire promises till night and then made an escape away but those seven men that went on shore were detayned by the Rebells which will be a warning to others how they trust them. It was also informed from Kingsale that the Souldiers there are in great want of meanes but the towne is pretty secure from the Rebells and hath been quiet ever since the battell at Liscarrles

His Excelency the Earle of *Essex*, doth yet continue at London but assoone as the Souldiers have well refreshed themselves after their hard march hee will march forth againe to secure these Coasts of the Cavalliers.

This Thursday it is reported of a truth that some of Prince *Roberts* Forces are come on this side Windsor & are about Staines, but his Majesty continues about Redding and Maydenhead, and the King having granted safe conduct to those Members which the House voted to goe to present their Petition for accommodation of peace (except Sir *Iohn Evelin*) the House having oftentimes debated on the matter, & being very desirous to use all possible meanes for the effecting of a happy peace between his Majesty and his good Subjects, there being no other probable means for the effecting of the same but that a Treaty might be obtayned with his Majesty, without the shedding of much innocent bloud yet having passed a vote that the said Sir *Iohn Evelin* should goe as aforesaid, it would have beene a breach of the priviledge of Parliament to have stayed his going, Wherefore the wisedome of the House thought it fit to leave it to his owne Election, whether he (notwithstanding he was appointed by the House) would goe upon that service or no, whereupon he voluntarily, and to remove that abstract concerning the Treaty, declined the service and resolved not to goe. And so this morning the Earle of *Pembroke*, the Earle of *Northumberland*, and those of the House of Commons before named (except Sir *Iohn Evelin*) set forwards to repaire to his Majesty with the Petition of both Houses of Parliament. The Parliament ordered that all such Souldiers as have bin constant in service in the Army under the command of the Earle of Essex, and have not deserted that service, and shall upon Proclamation repaire to their Collours at the time appointed, or within an houre after, shall have bestowed upon them at the generall Randevoze every foot souldier halfe a Crowne, and the horse souldier five shillings a peece over and above their pay, as an acknowledgment from the House of their good service and for their further incouragement. And it was further ordered that the Committee for the safety of the Kingdome doe grant out their Warrants to sir *Gilbert Gerard* Treasurer for the warrs to issue out these monies accordingly. It is certaine the Lord Privy Seale is dead at his owne house in the Country, so that the Lord *Mandevill* is now Earle of Manchester.

FINIS.



4

THE LAST NEWES
FROM
THE KINGS MAJESTIES
Army now at MAIDENHEAD:

CONTAINING
Many Remarkable Paſſages, with Prince ROBERT his Intentions.

ALSO
Matters worthy of obſervation in and about the Ctiies of London *and* Weſtminſter, *with ſeverall Proceedings of both Houſes of Parliament to this preſent* 11. *of* November.

LONDON,
Novemb. 11. Printed for *T. Watſon* and *F. Jackſon*.
1642.

The laſt Intelligence from His Majeſties Army, together with Prince Roberts *intentions, and other remarkable Paſſages and Proceedings in both Houſes of Parliament to this preſent* 11. *of* November.

IT is a Maxime undeniable, that *belli alea eſt incerta*, the chance of warre is uncertain: even in lawfull undertakings the ſucceſſe is often ambiguous, & proves contrary to our hopes ſomtimes; much more when two great Armies are met together, (ſuch is the hazard of war) which of the two valiant Generals ſhalbe maſter of the field, is hard to determine: no mortall man can reſolve this *quære*, only the God of battels and Lord of hoſts doth aſſigne victory to what and whoſe Forces, as himſelfe pleaſeth. At this preſent in regard of civill wars begun and continued amongſt us, we are involved in a labyrinth of calamity, reduced to the very brink of miſery and jawes of death. It is true, *England* and *London* never enjoyed ſo univerſall and bleſſed a peace as for a long time they have had, neither have they been moleſted or diſturbed with any viſible enemy in the world, either Chriſtia or Infidell: our enemies are they of our owne houſe, ſuch as our diſcords, diviſions and diſtractions have raiſed up: and certainly where theſe are found (eſpecially betwixt a King and his people) there is no greater cauſe of the miſery and ruine of

a State. The Scripture informeth us, that a little city united is very ſtrong, but a great kingdome divided within it ſelfe cannot ſtand: there is not more ſtrength and ſecurity in the one, then diſquiet and inſtability in the other. From theſe premiſes this inference I deduct, that our unhappy diviſions and diſcords are the chief cauſe of our paſt troubles, preſent jealouſies, and future feares: ſo that *Perditio tua eſt ex te*, we may thank our ſelves for the miſeries we our ſelves have brought upon our ſelves. *Intra muros hoſtis*, the enemy is within the wals. The Parliament is informed of a malignant party within the city of *London*, that hath privately endeavoured to invite the Kings Army to beſiege *London*, promiſing to uſe their utmoſt power to betray the city into Prince *Roberts* poſſeſſion. Whereupon it was ordered, that a Warrant in the name of both Houſes ſhould be ſent to the Lord Maior, to have a ſpeciall care of guarding the city, and to apprehend ſuch malevolent and ill-affected perſons in whom they could not confide, but are ſuſpected will prove trecherous when opportunity ſhall concurre with their deſires. There is no better way to eſchew a danger, then to premeditate of it before it come: and in a State, the wiſdome of prevention is far beyond the wiſdome of remedies. *Præmoniti ſunt præmuniti*, they who are fore-warned are fore-armed. Hence is it that the great Councell of the Kingdom have been ſo circumſpect for the publike good; as to put the Kingdome into a poſture of defence, and ſtrongly to fortifie the city of *London*, by enjoyning

all

all the trained Bands to be in a readineſſe, amongſt whom there are multitudes of ſoldiers lately come out of *Eſſex*, and now reſident about the city. Hence is it that there are ſuch trenches & bulwarks made in all places neer this city for the ſafety therof, that drums daily beat for more voluntiers to ſtand for the defence of the true Proteſtant Religion, the ſafety of His Majeſties Perſon, the priviledges of Parliament, and the happy peace of the whole Kingdome. Hence is it that there is ſuch inceſſant marching up & down in the day, and ſuch ſtrong Courts of Guard in the night, and field-pieces of ordnance at every gate, and many other places, for preſervation of the city againſt the invaſion of the enemy. Our adverſaries are neer us, and their approach may be ſudden, and ſooner then we expect, and the horrible outrages and inſolencies which the Cavaliers have lately committed in all countreys where they have come, do teach the Citizens to put themſelves into a poſture of defence, leaſt the Cavaliers having once entred *London*, (which God avert) ſhould attempt the like rapine and miſchiefe, by plundering and pillaging them as lately they have done others. Prince *Robert* (they ſay) is become a notable Robber, who hath lately in his advancing towards *London* ſeized upon whole cart-loads and waggons full of cloth coming to the city out of *Gloceſterſhire*: His running army run away with all that they meet with in their way, and care not how they come by it ſo they may have it:

Unde

Unde habeant nemo quærit, ſed oportet habere.

Meanes they muſt and will haue, they feare not by to haue it, they deſire nothing more then to obtayne their own ends by a generall diuaſtation and ruine of their own Countrey, they expect to be happy by others miſery, and rich by their poverty; they would infringe our liberties, enſnare our conſciences, haue ſwallowed us up long a goe in theire thoughtes, having fancied to themſelues the beſieging, and taking of the City of London, and (if report be true) haue divided the ſtreetes among themſelues already, hoping all to haue Aldermens eſtates and to raiſe their decayed eſtates and loſt fortunes by the fall and mine of others. Theſe are their intentions and practices, many of them having ſupplied their neceſſities with ranſacking of rich mens houſes in townes, cities and countreys. Prince *Robert* an excellent horſeman, and chief Captain of the Cavaliers (whoſe name ſignifies an horſe-rider, being derived from the French word *Chevalier*) did to his utmoſt power ſeek to pillage his Excellencies waggons and carts loaden with ſilver and other neceſſary proviſion the laſt great battell at *Kinton* neer *Banbury*, which was the bloudieſt battell for its continuance, that ever was fought in *England*: ſince which fight he hath menaced (if fame be not falſe) that when once he can but get into *London*, he will ſell ſmocks as cheap as herrings are now ſold in the city, he meant (as they ſay) the ſmocks of ſuch as have caried their plate into *Guild-Hall*. In regard of theſe threatning ſpeeches, and the like violent and notorious

notorious actions, we have juſt cauſe to fear and be jealous: and therefore it is that the Commons of *England* do fear, for which cauſe they have put the Kingdome into a poſture of defence; and in the city of *London* every man ſtands upon his own guard; the former being an act of State-policy, and the latter an action of prudent ſecurity. Long may the Commons continue in their renowned reſolution, and be united together as one man for the common good; and may our couragious Citizens like valiant Centurions of old) march up and down for the ſafety of their Metropolis, and undauntedly ſtand in oppoſition, to keep out of their gates the outragious Cavaliers. If they once enter with their forces into *London*, we are then in great danger, but the Lord forbid they ever ſhould, and I pray God they never may. In the mean time let us not ceaſe to pray unto our good God, upon the bended knees of our ſoules, from the bottome of our hearts, that he would be graciouſly pleaſed to put a period to theſe unnaturall jarres, and uncivill warres, in his good time and pleaſure; that theſe diſmall clouds of diſſention and difference may be diſſipated and ſcattered, that there may be a cleer apprehenſion & right underſtanding between our royall Soveraigne and his loyall Parliament: for the happy effecting and accompliſhing whereof, let us aſcribe unto our all-ſufficient God perpetuall praiſe, and to him I will ſubſcribe for a concluſion this ſhort prayer: *O bone Jeſu, eſto nobis Jeſus*; O good *Jeſus*, be thou unto us a *Jeſus*; we confidently hope, rely, and depend upon

upon thy gracious mercy, that thou wilt not faile us now in the time of our extremity; we lift up our hands to the hornes of the Altar, and elevate our eyes to the hils, from whence cometh our help; assuring our selves, that as thou art able, so thou art willing (according to thy promise) to work all things together for good to them that love thee; and this not for any merits of ours, (for we disclaim them, nothing belonging unto us but shame and confusion of face) but for thy mercies sake, for thy names sake, for the peoples sake that are called by thy name, even for *Christ Jesus* sake, the annointed of God, and Saviour of man. O thou preserver of men, save and deliver us from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being preserved through thy help, may glorifie thee who art the only giver of all victory: to thee be rendred all honour and glory, now and for ever. *Amen.*

FINIS.



A DECLARATION Of the LORDS and COMMONS Assembled in Parliament.

Concerning the late Valorous and Acceptable Service of his Excellency, *Robert* Earle of ESSEX, to remaine upon Record in both Houses, for a marke of Honour to his Person, Nime and Family, and for a Monument of his singular Vertue to Posterity.

Also an Order to the Lord MAIOR, that a search be made in the City of London, and the Suburbes thereof, for all Officers and Common Souldiers; under the Earle of *Essex*, to be immediately sent to the Army, and that no Ale-House Keeper, or other House houlder shall presume to harbour any of the said Souldiers after nine of the clocke this present morning, as they will answer the contrary to the PARLIAMENT.

Die Veneris, 11 Novemb. 1642.

ORdered by the Lords and Commons Assembled in Parliament, that this Declaration shall be forthwith Printed and published

John Browne Cler. Parliament.

Novemb. 12. London Printed for *John Wright.* 1642.

A DECLARATION Of the Lords and Commons assembled in PARLIAMENT.

Die Veneris, 11. *Novemb.* 1642.

THe Lords and Commons assembled in Parliament, having upon mature deliberation and assured confidence in the Wisedome, Courage, and Fidelity, of *Robert* Earle of *Essex*, chosen and

appointed him Captaine Gene-
rall of the Forces raised by au-
thority of Parliament, for the
defence of the true Protestant
Religion, the King, Parliament,
and Kingdome, now in great
danger, doe find that the said
Earle hath managed this Service
of so High Importance, with so
much care, Valour, and dexteri-
ty, as well by the extremest ha-
zard of his life, in a bloody Bat-
tell, neere *Kenton* in *Warwick-
shire*; as by all the Actions of a
most Excellent and expert Com-
mander in the whole course of
this Imployment, as doth deserve
their best acknowledgement.
And doe therefore Declare and
publish, to the lasting Honour of
the

the ſaid Earl, the great & acceptable Service which he hath herein done to the Common-wealth, and ſhall be willing and readie upon all Occaſions to expreſſe the due ſenſe which they have of his merit, by aſſiſting and protecting him, and all others imployed under his command in this Service, with their lives and fortunes to the uttermoſt of their power. This to remaine upon Record in both Houſes of Parliament, for a marke of Honour to his perſon, name, and Family, and for a Monument of his ſingular vertue to poſterity.

Die Veneris, 11 Novemb. 1642.

IT is this day Ordered by the Lords and Commons in Parliament Aſſembled, that a ſearch be made in the City of London and Suburbs thereof, and Weſtminſter, and Southwarke, and places adjacent, for all Officers and Common Souldiers, belonging to the Army, under the command of his Excellency the Earl of *Eſſex*, and that they apprehend all ſuch as they ſhall finde, and bring them forthwith to the Palace Yard at Weſtminſter, that they may be ſent thence to the Army; and it is further Ordered that if it ſhall be found, that any Ale-houſe

Ale-houſe Keeper, or other Houſe-Holder, ſhall preſume to harbour any of the ſaid Souldiers, after to Morrow, at nine of the clocke, that they ſhall bee forthwith ſent for to the Parliament, to anſwer their miſdemeanour: And it is further Ordered, that this Order ſhall be publiſhed by beating of the Drum, in the City and other places aforeſaid, and ſuch Officers or Souldiers, as ſhall be found here, after to Morrow from their Colours, ſhall be ſent to the Lord Generall to receive Marſhall law for their Offence; and the Lord Maior of the City of London is deſired to give command that this order be publiſhed by beating

beating of the Drum in the City and Suburbs therof, and the Bailiffs, of Westminster, and the Captaines of the Trained Bands of S. Martins in the Fields, Southwarke, and other places about London, are required likewise forthwith to publish the same by beating of the Drumme as aforesaid.

Iohn Browne Cler. Parliament.

FINIS.



6

AN EXTRACT OF SEVERALL LETTERS,

VVhich came by the last Post, or otherwise, from all parts of the Kingdome, since the fifth of November to this present November the twelfth.

LIKEWISE,

A COPY OF PRINCE ROBERTS Warrants from his Majesties Army in the Countryes about for a contribution of mony, and cloth towards the maintenance of his Army.

noutemb: 12 LONDON,

Printed by *Luke Norton* 1642.

An Extract of ſeverall Letters which came by the laſt Poſt; orotherwiſe, from all parts of the Kingdome, ſince the fifth of *Novmber* to this preſent *Novemberthe* twelfth.

Imprimis.

London. A Letter to the Lord Major and Aldermen of London, that they forthwith proclaime his Majeſties Proclamations the one dated from Edghill the 24. of Octob. the oher at Aino, the 27. of the ſame, promiſing his freepardon to all that ſhall lay downe their Armes and become dutifull Subjects to his Majeſtie, excepta llthoſe excepted in his Declaration, dated the 22. of Auguſt 1643.

From Edghill & Ayno.

Cornewall. Secondly, a Letter from the Lievtenants of the County of Cornewall, that Sir RALPH HOPTON, hath taken upon him to aſſeſſe the Inhabitants of that Countie, and forceth them to raiſe great ſummes of money towards the maintenance of his Army, and that he hath cauſed the drummes to beat up there for Voluntiers which hee hath gotten together, neere upon 10000. ſouldiers; and if in caſe they have

not

not their weekely pay, they ſhall have what pillage they can ſeize on, which will be far more beneficiall to a ſouldier then their weekly pay, the rather for want of pay; it is his Majeſties pleaſure becauſe his Majeſtie preceiveth that the Parliament doth endeavour to depoſe the King and alter the preſent Religion, this is confirmed uuder the hands of Sir Ralph Hopton, Sir Bevill Greenevile, Maſter Arnudell and others.

Thridly, there was a Letter from Banbury, that the Towne was ſurrendred to the Caverleers, and that divers of the Maimed ſouldiers were ſince dead, and that the Armes therein was firſt ſeized on, and all the Shopps pillaged, and great ſtore of Cloth therein taken which are ſince made in Caſſocks and Hoſe for the Kings, ſouldiers, and that ſome certaine perſons were by command from his Majeſtie, ſent for to Oxford, which are there at this time in Goale, by his Majeſties appointment. *Banbury.*

Fourthly a letter from the Lord Fairefax and captaine Hotham, that at Leeds they mett with Sir William Savill, Sir Thomas Glemham, Sir Iohn Gothericke, and others of his Majeſties Forces going towards York, and in the way they fell upon each other and wounded and ſlaine of each ſide neere thritie and took Sir Iohn Gothericks Colonel, and the *Yorke.*

reſt fleed upon the approaching of Sir Hugh Chomleys Regiment, and allthat the Parliaments forces have beſeiged the Citie of Yorke with 5000. foote and 500. horſes, with an Aſſurance to have poſſeſsion within 14. dayes.

Fiftly a letter from Devond was read that the Cominaltie there are in great Combuſtions, and that the poore for want of trading have gotten a head and have done great ſpoiles forceing thoſe of abillity, to releive their diſtreſſes, whichith many repulſes divers at Sonthmoltod Tingmonth and other places have bine ſlaine.

Manchester. Sixtly a Letter from the Lord Brewerton Sir Richard Brevverton and others that the Lord of Darby, hath ſent them threes; commanding them to lay dovvne their Armes or elſe he vvould put them all to the ſvvord vvhereupon he vvas anſwered that for his ovvne part vvee tooke Cmiſſory Willmott his vvord that he vvas a Covvard and durſt not draw his ſvvord and ſo he parted in great fury.

Hollvnd. Seaventhly a letter from Holland that her Majeſtie is at the Hage and there intendeth to remaine this vvhole vvinter, and that ſhe hath ſent to the Kinge of France her brother for men and money for his Majeſtie but, there hath not been an anſvvere concuing the one or the other as yet.

Eightly

Eightly, a letter from the Lord Genrall that his Majeſtie, was this day at woodſtocke and intendeth to be at Oxford, this night the 1. of November, and that the Lord Genrall will follow his Majeſtie Army whereſomever he ſhall remove. This letter further menconed that his Excellencie had ſent the Lord Durgarney and Scotchman, fleing from the Kings Army after the ſight at Kinton which is ſince comitted to maſter Maxwell gentleman vſher of the black Rodd. *Oxford.*

Ninthly, a letter from Darby that the Cavaliers have done great ſpoil at Buxton and Wealy, and that Sir Francis Wortly keepeth the paſſage betwene Braſsington and Mancheſter that none can paſſe to and fro. But that ſince Sir Iohn Gill, have raiſed great forces, and made the high way cleare, though before they made great ſpoile and plundered the Countie very much and Robbed the Carryers and waggous in all paſſages in this Countie. *Darbiſhire.*

Tewthly a letter from Abbington Redding and Twiford that they have bine all three pillaged and loſt many thouſand of yares, of Cloth in Reding but the grateſt ſpoile in that Town was done by the, Inhabitants, and thoſe of the malignant partly, there the ſaid letter menconed, alſo that his Majeſtie had ſent a Meſſage to the high Sheriffe of Berks, to raiſe the *Barkeſhire.*

Countie for his ſafe paſſage through the ſhire, but the Sheriffe refuſed it, and left his houſe and fled into Wilthſhire, whoſe houſe is alſo ſince pillaged.

Hereford. Eleventhly, a Letter from the Earle of Standford that he hath taken Maſter Price, a Member of the Commons and others, and ſtill keepes them in cuſtody till further Order from the Parliament.

Oxford. Twelfthy, a letter from Oxford relating the certain number of the ſlaine and wounded ſouldiers being 2000. and the number of maimed ſouldiers which came in 10. or 12. Waggons neere upon 200. beſides 3. or 4. Lords who is ſince dead and the Earle of Craford is dangerouſly wounded if not ſince dead.

Glouceſterſhire. A letter from Glouceſterſhire, that the Kings Forces have taken 5. Waggons of cloth going to Abbington and that the Marqueſſe of Hartfords Forces is lately come over to Shrewbury and have gotten great ſtrength and is comming to his Majeſtie.

Newcaſle 14. A letter fom Newcaſtle that the Towne is threatned to be pillaged but have not as yet attempted it, for feare that the Scots ſhould come after and reward them for their labour.

Northhampton. 15. A Letter from the Lord Say, that his houſe have beeu pillaged, neere Banbury, and his Parke broken open, and all his Deere droven out, with other great ſpoiles to his nurſeries and young trees.

16 A

16. A Letter from M^r. MARTYN a member of the Houſe, that Redding hath been plundered and the Cavelliers are at this day at Colebrooke and Windſor, and that Prince ROBERT have ſent a party to Windſor to deliver up the Caſtle, but he had a ſhort anſwer, That he ſhould win it and weare it, and that the Cavalliers have unript three or foure Waynes comming from the Weſt-country, and made prey of what they liked. *Redding*

17. A Letter from the L. Generall, that his Forces being about 12000 foot, and 2000 horſe, were all found and in good health. *Buckinghamſhire.*

18. A letter from Ipſwich in Suffolk, that they have raiſed 10000 l. of Plate and Monie, and are raiſing of 3000. Souldiers to add to the Earle of Warwick. *Ipſwich.*

19. Letters from **Devon.** Sommerſet, and Dorſet; that they have taken the oath of aſſociaton and aſſiſtance, and that they have raiſed great Forces and will warrant to keep Sir Ralph Hopton and his Agents where they be; as alſo to hinder the paſſages of his Majeſties Forces to come to aſsiſt him. *Devon, Sommerſet and Dorſet.*

20. A Letter from Norwich informing that the Poſts are all made ſtay of, for that there is no expectation of Intelligence to and fro except ſome ſpeedie courſe be taken to root out the CAVALIERS in thoſe parts and the great companies of the poorer ſort of people *Norfolk.*

people which pillageth and have gotten weapons aſwell as the CAVALEIRS and ſtand upon their owne guard neither for the King nor Parliament.

Surry. 21. A letter that Sir Richard Ouſton, having the charge of the trained bands to march to Kingſton upon Thames, was refuſed admittance and Lodging for his ſouldiers calling them Round-heads, whereupon the ſaid SIR Richard left them to their ill diſpoſitions and marched towards VVinſor, where he heard that the CAVALIERS was there but ſudenly departed.

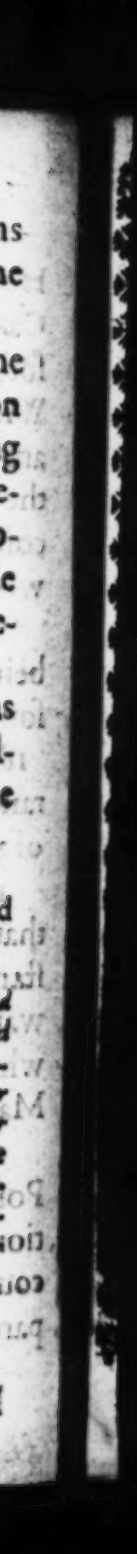
Hartfordſhire. 22. A letter from his Excellencie that hee was come to St. Albons with his Armie on munday following he would come to London and certifie the Houſes of the ſtate of things paſt.

A coppy of Prince *Roberts* Warrants to the Gentrie and Freeholders in the Countie of *Berkſhire* and *Oxfordſhire*

Whereas there is a great Army of his Maſeſties now upon march and have not ſufficient proviſion for them, you the Knights. Gentrie and Freeholdes of the Counties of Berkſh. and Oxfordſh. We charge and Command you and every of you that you forthwith uppon ſight of theſe our warrants to bring in or cauſe to bee brought ſufficient Foode of Butter Bread and Cheeſe and other ſuch like proviſion to his Maſeſties Armie Wee will and Command yow likewiſe to gather ſuch contributions of Manie as you are able and agreeing to everie mans perticular eſtate, and upon ſight hereof faile you not as you will anſwere the Contrarie at your prill.

Given at Oxford.

FINIS.



The Copy of

A LETTER

SENT

From Mr. WILLIAM RHODES Knight,

TO

Mr. IGBY, one of the Members of the House of

COMMONS.

Declaring the proceedings of the Earl of *Cumberland*, with his Forces in YORK-SHIRE, and other Counties in the North parts of this Kingdom.

With the great VICTORY upon Tuesday last neer *Pontefract* by the Lo: *Fairfax* the said Sir *William Rhodes*, and Capt: *Hotham*: At which Fight were slain 200 of the Malignants, 40 of Capt: *Hothams* side, and the rest of the Malignants fled; about 50 being taken prisoners in their flight.

THis Letter being Read in the House of Commons on Friday, the eleventh day of this instant November, 1642.

LONDON:
Printed for *Tho: Banks. Novemb.* 12. 1642.

A LETTER

The Copy of a Letter

SENT

From Mr. WILLIAM RHODES *Knight,*

TO

Mr. IGBY, *one of the Members of the House* of COMMONS, &c.

SIR,

THe troubles and distractions in this County, hath taken up all our time in seeking to prevent danger, and suppresse the Malignant party that endeavoureth onely the destruction of us and our Posteritie, that I have no opportunity to recomend my self, and loving affections unto you, which hath been my desire; but I crave your excuse for my negligen e therein, r doubt not but you have had Relations from time to time, of the proceedings of this County from good hands, and likewise have received many reports that are onely fictious; my onely desire is as a mite of my love to you and smale token of recompence for that loving affection which I have alwayes found in

yon towards me and mine, to informe you of our present Affaires and Condition, in which we now stand.

On Friday last, being the fourth day of this present Month of November, some of our Forces by Command from the Lord *Fairfax* and Captain *Hotham*, apprehended a messenger sent from Master Secretary *Nicholas* with a packet of Letters, directed to the Earl of Cumberland, which I presume hath been received by the Honourable House of COMMONS, declaring His Majesties Resolution, that the said Earl with his Forces consisting of about Ten thousand of the Malignants under his command, should advance from our parts towards London to joyne with his Majesties Army; upon which the Knights and Gentry of our County, assembled in Councell, unanimously resolved to hinder the said Earls march, and to the uttermost of our endeavours to prevent his designs, whereupon we gathered our Forces into an entire Body, Captain *Hotham* being our Commander in chief, our Army consisting of about Five thousand horse and foot, with which we marched towards the said Earl, who incamped neer unto Pontefract, where about three of the clock in the afternoon, wee arrived and discovered our adversaries, and coming within shot of their Arear, without any parlance or treaty desired on either side; our Souldiers with good courage discharged valiently, both our forces joyning hot in Battaill and very warmely stood to it with variable fortune on either side, for the space of two or three hours; the Malignants having the advantage of ground; the right Wing

Wing of their Army obtaining a little Hill againſt us, which Captain *Hotham* perceiving, commanded the left Wing of our Forces governed by my ſelf and Sir *William Savile*, to wheele about and face that part of the Enemy that had the Hill, between whome began a moſt fierce Skirmiſh, the reſt of the Forces playing very hotly beneath the Hill in the Valley. In this manner we continued untill darke night, not perceiving which ſide had the better, a retreat being ſounded on both ſides till the next morning.

On Saturday morning a Parley was deſired by the Earl, which being granted, His Lordſhip demanded free paſſage with his Forces to His Majeſty, promiſing that his Souldiers ſhould do no dammage in their march to their Countryes, but onely for ſubſiſtance of Victualls, which demande being utterly denyed on our part, we fell to Skirmiſh a freſh: about a thouſand of the Inhabitants of the Country in compleat Arms freely coming in to our aſſiſtance, by which meanes our Enemies being fearfull of the coming in of more aide, began to retreat and finally to fly, in this Skirmiſh of our ſide, were ſlain about forty, of the other ſide about two hundred, and about thirty taken priſoners, the reſidue in their flight being ſeperated, eſcaped into ſeverall parts of our Coun-

ty

ty in a confuſed manner, wee being in hope by purſuing our good luck with the Countries aſſiſtance, utterly to ſuppreſſe them; for it is conceived, they cannot again gather a head, many of them which came out of the Counties of *Cumberland*, *Northumberland*, and other places, being returned home again.

After which our Forces returned to *Pontefract* to refreſh our Souldiers with intention (Godwilling) on Munday next to purſue the ſaid Earl, and either apprehend him, or drive him out of our Countries: And this is all (Sir) that this preſent opportunity will afford mee to write unto you; which if it may bee profitable, or commodious, to bee made known to the Honorable Houſe of Commons, or otherwiſe ſerve onely for your private reading, you may do which ſeemeth good to your ſelf with it.

And thus, till further opportunity, and better matter cometh to my hands, to inform you of, I commit you, and the reſt of that Honorable Aſſembly to the bleſſing and protection of the Almighty, whoſe ſervants they profeſſe to bee, and vvhoſe cauſe they have undertaken; and heartily take my leave.

Your affectionate friend, W. Rhodes.

FINIS.

8

A Exact and True

RELATION

OF THE

BATTELL

Fought on Saturday last at ACTON, *between the* Kings Army, *and the Earl of* Eſſex his Forces.

With the number that were ſlain on both ſides.

ALSO,

A true Relation of the taking of the Earl of *Middleſex*, Sir *Kellam Digby*, and the Lord of *Dorſets* Son, on Saturday the 12. of Nov. at Mile-end-Green, in a Coach, coming to view the Works.

Sent from the Army from one Maſter Bourn an Officer under Colonell Hollis.

LONDON:
Printed for *Tho: Cook. Novemb.* 14. 1642.

A true Relation

OF

The Battell at Acton on Saturday last.

ON Friday last there was a Rumour of Peace blazed abroad in the City, which was only upon policie to come on unawares, which wee are all subject to believe, which causes our own Ruine; for we believed that Rumour which made us be unprovided of Men and Arms; so they had the advantage of us at the beginning.

On Saturday they came on our men, who were unprovided both of Powder and Bullets; but the Lord that is the chief fighter, I hope on our side will still defend us: For, Colonell *Hollis* with his Regiment did hold them play till the other Forces came in, which did behave themselves very couragiously.

Also, Captain *Manwaring* did with his Troop of Horse behave himself bravely, for he stood

close to it, not being daunted at any thing, for the Lord was their incourager, and brought them on and brought them off.

It was almost four of the clock in the afternoon before the Earl of *Essex* came to them with his Forces; but when he came, the Lord fought with them, for they were wonderfull courageous in the Battel, for they flew on like Tygers, both with Musquet, Pike and Sword, till they could see no longer; therefore they were forced to leave off for that night; There were about Seven hundred Cavaliers slain, with the losse of about One hundred and fifty on our side.

On Sunday morning about six of the clock a break of day, they began to fight fiercely on both sides, but our men came on courageously, the Noble and valorous Earl of *Essex* did play his part very bravely, incouraging his Souldiers to be valorous, knowing whole cause it is, for God, King and Country.

Colonell *Hollis* hath stood very bravely to it, both on Saturday and Sunday, with an undaunted spirit.

Colonell *Hampden* hath likewise been very forward in this Battell, the Lord be praised that hee continues so constant, and true hearted for the defence of the Gospell, they going out with full resolution to live and die in the defence of it, for which we are all bound to pray to the Lord to continue amongst us; but the Lord is angry

for

for our too much neglecting of him and his word, this Land abounds wonderfully in sinne, and we must expect a punishment: so the Lord begins to punish very sharply, let us all joyn in prayer to other heavier afflictions, and not to make us like unto Germany, we all know that was the flourishingst Kingdom in all Christendome, but the Lord sent first the Sword that devoured many a thousand, then came the pestilence, that swept away many, then came famine, so these three together hath made it a depolished Countrey, it is credibly reported that a man may travell a hundred miles and not see a Town, nor man woman nor child, the first is begun here, but let us all humbly and joyntly together sew unto the Lord that he will keep the others from us which we may dayly expect continuing in our sinne and wickednesse, let us now doe as we are bound in duty to do, seek to amend our lives and conversations, and become new creatures, and desire every one of us to be he or she that may stand in the gape to appease the just Wrath of the Lord who is the knower of all things before they come to passe, and desire him to unite us all in one, that we may be all of one Church, and of one Resolution, and that we may not stand in opposition one against another, the father to fight against the child, and the child against the father, and brother against brother, which causeth so many dead corps to lye on the

ground

ground as now doth, to the great terror and affrightment of all the beholders, it is a griefe to all to see or heare of it, the father and mother grieve for their sons, the sons and daughters grieve for their fathers, the wife grieves for the husband, brother grieves for brother, & all are weeping and lamenting, none can rejoyce for all smart, from the highest to the lowest all are afflicted, but the Lord I hope will in convenient time, bring a period to it.

It is credibly reported by those that were eye-witnesses, that there lyes heaps of dead men in multitudes.

This was brought from thence on Sunday at three of the clock in the afternoone, and then there were slain the Lieutenant Colonell under Colonell *Hollis*, and one Captain *Pash*, these are all of note, three or four more were wounded; but what Souldiers of each side were slain is not yet justly known for Sundayes fight.

On Saturday last at Miles-end-Green, about three of the clock were taken the Earl of Middlesex, the Lord of Dorsets son, and Sir *Kellam Digby*, who had been in Kent to raise forces against the Parliament, and in other parts to raise more, but the Lord hath stopped his journey and hindred his intentions, for in stead of going with an Army of men against the Parliament, he was with the rest guarded with Armed men to the Parliament, there to suffer according to their treachery

treachery, a juſt reward to ſuch Delinquents, they were committed to cuſtody till they could be examined.

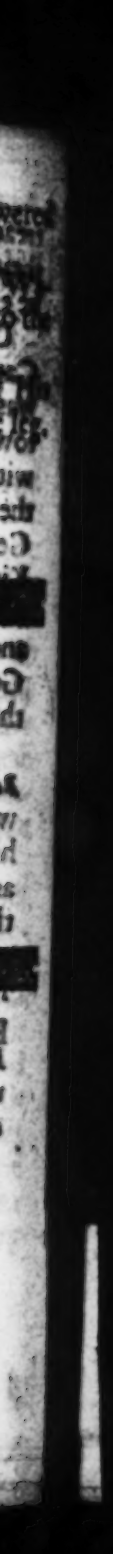
On Saturday night laſt at 11 of the clock, two Captains went poſt into Eſſex to raiſe men which was quickly done, for there were 500 came into town on Sunday morning about nine of the clock. with undaunted reſolution to march away with the Noble Earl of Warwick, which is Lord Generall of theſe forces for the defence of the King and Parliament, and for the defence of the true Proteſtant Religion, vowing to live and die with the two Noble and Couragious Generalls, which are the two Loadſtones of the Kingdom.

On Saturday the 12. of November, Prince *Robert* uſing the advantage of the Miſt, which was that morning extreamly thick, brought up his Forces to *Brainford*, where he was moſt valiantly oppoſed by my Lord *Roberts* Regiment on the Bridge, who beat them off, and with great reſolution maintained the Bridge till they had ſpent all their powder and ſhot, at which time it pleaſed God that Colonell *Hampden* and Colonell *Hollis* Regiments came in, who very manfully ſet upon them, and ſlew many of them, with the loſſe of a very few on our ſide.

On Sunday the 13. of November no feat of War was done, onely there came up two ſmall Ships to Branford, who hearing the Cavaliers

were

This day also the City sent 89 Carts and [illegible]
Majesties Guard, whereof one was shot in the [illegible]



This day also the City sent 89 Carts and Wagons laden with all manner of provision

There were taken prisoners also, two of the Majesties Guard, whereof one was shot in the leg.

FOXING



A SPEECH

Spoken vnto his Excellence the Earle of WARWICKE,

BY

Capiaine FARRES, in the behalfe of the whole County of ESSEX.

WITH

His Excellence his gracious Answer thereunto giving all his Souldiers generall satisfaction not long before they marched forth from London towards Branford.

As allso

A true relation of the last Battail at Branford the 12. of November: betwixt his Maiestyes *Army* and the Parliaments forces, and how the Cavaleers swore God damne them the Devill was in their powder.

Novemb: 14. 4

London printed for *Tho. Watson* and *John Fayes*.
1642.

SPEECH

Spoken upon his Excellence the Earl

Captaine FARRES Speech to the Earle of VVarwick.

MY Lord, I must desire your pardon, if my words deliver too much truth, and thereby offend: You have withdrawne from you the hearts of the Essex Souldiers, who came with willing mindes to performe Noble service; but the change of their Captaines hath also changed their affections; neither will they be commanded by any other but those worthy Gentlemen in whose wisedome, courage and fidelity they dare boldly confide. My Lord, that action cannot thrive that is discouraged at the beginning; and Souldiers doe not (like the Moone) decrease in honour, and afterward shine with full glory. Honour is a tender thing, and once lost, is lost for ever, and not to bee restored. Though I complaine unto your Honour in the name of the rest of the Captaines, I doe but undergoe the hazard to expresse their discontent, rob'd of that they held so deare, their places being the re-

ward of their own merit, and ſealed unto them by the conſtant love of the people. Our Eſſex Souldiers, my Lord, are all men of able eſtates, whoſe zealous affections to their King and countrey, hath thus led them forth, to give a cleare teſtimony of love and valour in their perfect ſervice. Vnkindnes doth wound deſert deepeſt, and deſerved honour is the reward of vertue, that doth create and confirme courage, and taken away, a Souldier becomes a deſpiſed thing, Conſider therefore my Lord, that a Captaine ſo well beloved of the people, can ſuffer no injury without mutinous repining, from whence doth ſpring the greateſt danger of an Army. I am engaged my Lord, amongſt the reſt, and muſt ſpeake the truth before I goe to defend it, drawne thereunto by my friends diſhonour and my owne, being diſcarded from thoſe places which the people in their good affection had deſigned us. Laſtly, my Lord, if my ſpeech ſeem to be of a courſe and rugged threed, an armed Souldier is farre from flattery, and I muſt tell you, we ſcorne that our hearts ſhould give place to any Captaines, in being right and true to our King and countrey, this honour wee cannot loſe, living or dying: therefore think it a high indignity to reſigne our Captainſhips.

The

The Earle of Warwicke his answer to Captaine *Farrel* Speech.

CAptaine, your words are so farre from displeasing mee, that I love your free Speech, it being comely in a Souldier to deliver his thoughts without disguise of words, and to utter Truth in a plaine and cleare manner. If your Essex Souldiers be offended at the election of other Captaines, let them consider that the present occasion doth require men bred in warre, and experienced in those affaires; neither can the other Captaines grudge, that the Common-wealth should receive benefit by their service, since if this warre may thrive in the prosecution thereof, it matters not who have beene principall actors therein. Their love unto their Country deserves highly to bee commended, and their cheerfull undertaking to assist this action, doth magnifie their brave resolutions. But give mee leave to say, that those other Captaines nurst at the breast of Warre, are growne exceeding quick sighted in military discipline, and being long trained up in the Schoole of Warre, deserve to bee ranked in the chiefest File of

Honour. In *Holland* they have hazzarded their lives, and ſpent ſome blood to gaine a perfect knowledge in all warlike Diſcipline; yet I preferre them not as men of greater ability, much leſſe loyalty then the other Captaines; but antiquity of ſervice ought to have ſome preheminence. You may informe the reſt of the Captaines, whoſe mindes you have delivered, that I beleeve them to bee men not inferior to thoſe in courage, but as knowing, as full of *Heroick Spirit*, as the other Captaines, and would doe as far in the defence of their Countrey as the other; yet ſince they and the other cannot ſerve both in the ſame places, let them thinke it no diſhonour in point of warre, to ſuffer the Common-wealth to bee ſerved by others as well as themſelves: their free intent is as acceptable as the deed. There hath been always contentions about ſuch matters, but without any diſgrace: for I doe not accuſe their ſufficiencie, but thinke them as worthy in all degrees of valour, as the other which are elected. Perſwade therefore the Souldiers to be well affected to thoſe Captaines: for you and all men ought to preferre the good of the Common-wealth before private reſpects, or any particular places in the Warre, ſince all our actions ſhould move to one end, which is the defence of our King and our Countrey.

The Souldiers welcome to LONDON.

WElcome as day, when after a long night
Of fearfull tempest, land appeares in sight
To the glad Mariner, whose ship doth bring
Rich fraight to shore, & his own land to him.
Such is the joyfull passion, or more sweet,
When kind all friends, and dearest lovers meet
After great dangers past, with welcome breath,
To tye loves knot, which the pale hand of death
Was thought to have unty'd, and now, though late,
Welcome home Souldiers that have scap'd warres fate.
The aged persons now cast off all feare,
And have more joy then their weake age can beare,
Stooping beneath it, while their sonnes doe tell
Of Renton battell, and what there befell,
While tides of passion in their besomes rise,
Of all that hears what they behold with eyes.
Great is warres horror, and the bare relation
Doth stirre the minde to wonder and compassion.
Friends now salute, as if they meant to dye
Within their armes, whose loving company

They

They wanted long, despairing that they were
Living; for love is full of carefull feare.
Friends are so full of joy, that both while dayes
And nights are spent in stories to the praise
Of our brave Souldiers, that have done above
The reach of Fancy, and doe binde our love
First to their merit, while for service they
Shall have a Kingdomes thankes beside their pay.

ON Saturday the 1st of November, Prince Robert using the advantage of the mist, which was that morning extreamly thicke, brought up his Forces to Brainford, where he was most valiantly opposed by my Lord Roberts Regiment at the Bridge, who beat them off, and with great resolution maintained the Bridge till they had spent all their powder and shot, at which time it pleased God that Colonel Hampden and Colonel Hollis Regiments came in, who very manfully set upon them, and slew many of them, with the losse of a very few on our side. On Sunday the 13. of November no feat of warr was done, only there came up two small ships to Brainford, who hearing the Cavaliers were there, shot at them, who were answered againe by the Cavaliers. This day also the City sent 80 Carts and VV agons laden with all manner of provision, unto the Army. There were taken prisoners also two of his Majesties Guard, whereof one was shot in the legge. Sir Kenhelme Digby was taken as a Spy in viewing the workes at Mile-End. The Cavaliers in their fight on Saturday, were not afraid to sweare, God damne them, they believed the Divell was in them Powder, their Bullets would not goe halfe way.

FINIS.

EXCEEDING. 10

Ioyfull Newes out of SURREY.

Shevving the proceedings of Prince *Robert* and his miſchievous Cavalliers ſince he came into thoſe parts.

As alſo of his attempt upon *Windſor* Caſtle, from whence being repulſed with much loſſe, he drew towards *Kingſton*, where by ſome Forces of his Excellence the Earl of *Eſſex*, with the Traind Bands of Barkſhire and Surry, he was beaten away.

With a ſlaughter of ſix hundred Cavalliers: Maſter *Cary* the Keeper of *Mary-bone* Parke, being taken priſoner in the habit of a Miller, comming to ſpie the ſtrength of our Forces.

London Printed for *Iohn Iohnſon*. 1642.

SUNK

A Ioyfull Newes out of SVRREY.

AFter the Battell of Keynton, Prince *Robert* with part of His Majesties Forces, being the most bloudy and mischievous of all his Cavaliers, drew towards Windsor, in his thoughts aspiring to the taking in that Royall Castle, the ancient Seat of our English Kings, the place where the celebration of the most Noble Order of the Garter, has been solemnized ever since it's first institution: so with some six thousand, most horse, passing through the fruitfull County of Buckingham, which he plundred with all hostility and rapine possible, he passed over the Thames, and came upon the Towne, which being utterly indefensible he was without resistance Master of, and from thence made his approaches towards the Castle, which commanding the River, he and his malignants considered as a place of much importance, intending if they could surprise it, to put into it an able Garrison, and so cut off all traffick out of the West to London, by stopping their Barges from passing further; but thinking to finde as easie admittance into the Castle as they had into the Towne, they were de-

ceived in their expectation, and ſaluted with a luſty volley of Muſket-ſhot from the wals and works, the City of London having ſent thither before to ſecure the place, a ſtrong Garriſon of able ſouldiers, Prince *Robert* galloped with this unexpected reſiſtance, ſent one with a Trumpet to treate with them within for the ſurrendring the Caſtle, promiſing them faire quarter; but if they reſiſted, threatning them with all the terrours of death and deſtruction: The Commander within anſwered, That he was to defend that fortreſſe for the King and Parliament, and ſo would doe againſt him and all the world, being neither to be mollified by his faire promiſes, nor terrified with his threatenings, that for any other he ſhould expect none, but what came to him out of the mouth of the Cannon.

Prince *Robert* and his ſouldiers much enraged at this ſtout re ly, reſolved to beleaguer the Caſtle; for that cauſe intrenching themſelves as near as they could poſſible to the wals, intending to watch all occaſions to take it by aſſault, diſturbing the Garriſon as much as was poſſible with their Muſket and Carabine ſhot, and continuall Alarums, the Garriſon in the meane time being not idle, nor uncarefull of their ſafeties playd upon them with their Ordnance, cutting them off by ſcores, their Muſkets powring their dreadfull Bullets into their boſomes, ſo that the Cavaliers (glad to ſhelter their Coxecombes) retired into the Houſes, telling Prince *Robert* they would willingly attend him to fight againſt men but not againſt ſtone-wals, rocks and inacceſſible places, where a hundred men might keep out ten thouſand, all valour being uſeleſſe; and therefore deſired the Prince that he would riſe thence, and depart into other places where they might doe the Cauſe better ſervice. Prince *Robert* told them he would not ſtirre thence to diſhonour the glory of his former actions, without taking that Fort from thoſe Round-heads, and ſo cheered them on to a new aſſault, which was performed very faintly on their ſide, and anſwered on ours with much

courage,

courage, ſome of the Garriſon ſouldiers ſallying out and beating thoſe Devils away at handy-blowes, they tumbled ſome twelve ſcore of them dead upon the place, which made Prince *Robert* hearken to the former advice, and ſo truſſing up his trinkets, and bidding adieu to his Hoſt at the quarter where he lodged (very courteouſly not paying him a penny for his entertainment) with his company of Rake-ſhames, he ſtrucke up to Staines ward, killing, deſtroying all before him, and ſo made up as near as he could to Kingſton ward upon Thames, intending if he had poſſeſſed himſelfe once of that Towne, to have built a Fort there to impeach all Navigation that way to the City; but being aſſured, both the Trained Bands of Barkeſhire and Surrey were up, and joyned in one Body, with ſome of his Excellencies Forces, ſent for the ſecurity of thoſe Countries, he was reſolved not to advance too haſtily till he had underſtood the ſafety of the paſſage: Maſter *Cary* therefore the Keeper of Mary-bone Parke, a ſtrong malignant, being well acquainted with all the by-wayes thereabouts, undertooke to goe to Kingſton for intelligence, and ſo in the habit of a Miller diſguiſing his face to make him further out of knowledge, he trudged on towards Kingſton, and in the way within a mile of the Towne ſome of our Horſe met him, and not ſuſpecting him by his habit, let him paſſe, till one that came behind knowing him, made a ſtop of him; and hallowing in the reſt of his fellowes, told them that Miller was Maſter *Cary*, and ſo ſearching him, found good clothes under his Millers caſe, and money in his Pockets, which making prize of, they carried him to *Kingſton*, and there put him in ſafe cuſtody. Prince *Robert* in the meanetime hovering privately about *Oatlands*, in expectation of Maſter *Cary's* returne; but finding his hopes fruſtrate, he gueſt at his ſucceſſe, and ſo with an undaunted courage he ſet forward with his Cavaliers. Our forces having notice of the motions of the Prince, reſolved to give him an encounter, being in all, of the train'd-bands and auxiliary ſouldiers, ſome three thouſand five hundred, of which three

hundred were horſe, who with good courage went on; and about two of clocke in the afternoone on Friday, the eleventh of *November*, they got a ſight of Prince *Robert* and his deſperate malignants, being moſt of them horſemen, who at the view of our forces, came on in the forme of a creſcent, the two hornes extendent to a great length, leaving a large intervall in the middle, the right wing, in which Prince *Robert* was comming on with much fury, the way lying between two hedges, but at leaſt forty foot broad, being the Scene where this tragedy was acted; our foot-men were amongſt our horſe-men, and diſcharged their Muſquets with good aime, but their forces comming on the ſpur, Prince *Robert* with his owne troope charged into our body; our horſemen ſcarce well able to ſtand the ſtroke of thoſe blood thirſty Tygers, when being ingag'd among our forces, and encompaſſed, ſome ten of good quallity of his Cavaliers fell, till Sir *Lewis Dives* his troop ſeconding the Prince, charged us with much fury, ſo that ſome of the train'd ſouldiers (uninur'd to ſuch deadly ſalutes) could have found in their hearts to have beene further off; but thoſe that came thither from his Excellency, being men of reſolve, and accuſtomed to ſuch greetings, ſtood their ground firmly, and with their ſtiffe pikes kept back the fury of the horſe, while the Muſquetiers had leiſure to charge and diſcharge their peeces; and ſome Companies being behind of ours, that had never come into the skirmiſh, got over unſeene by the enemy, thoſe hedges on either ſide the broad highway and running nimbly under the couert of the quickſets, they got cleane behind the Princes forces; having alſo ſome forty Muſquetiers on each ſide in ambuſh againſt the body of his army, who thinking to make diſpatch of the buſineſſe, crying out courage to his accomplices, in they went pell mell, into the heart of our ſouldiers, where at one inſtant the Muſquetiers giuing fire in the middle, and the other with cheerfull outcryes, charging upon their rere, it made

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the Prince turne about to regard the matter, little dreaming to be incompaſt by ſo many enemies; our men that were before almoſt in rout, pulling up their hearts, and couragiouſly charging them, who before eſteemed themſelves conquerours; ſo that the Prince and his forces were now faces about to the rere, where the fight was hotteſt, the Muſquetiers from either ſide the hedge, playing on the flanks of the enemies troope, and killing them without mercy; Prince *Robert*, Sir *Lewis Dives*, and the reſt, rallying together their diſtracted troops, reſolved to make their way through thoſe who had ſo unexpectedly charged them in the backs, deeming them, as indeed they were, farre the leſſer number, on the ſpur therefore they gallop'd in among them, who gave them a bloody welcome, but their number being treble to ours, their horſe, and ours foot, at laſt they got paſſage, driving our footmen up to the hedge, whom, when they had paſt, as faſt as ever they could gallop, away they went, giving them to a thouſand divels; leaving behind them on ths ground, at leaſt three hundred foot, and as many horſemen; few priſoners there were taken, by reaſon we were moſt footmen, and could not purſue them: of our part ſome hundred perſons of all ſorts were loſt, ſo that it was evident, God did fight for us. Prince *Robert*, as 'tis reported, intends to wheele about, and get, if poſſibly, into *Kent*, where he hopes to have a ſufficient ſupply to his ſo often beaten Cavaliers, out of thoſe malignants which are there; For our parts, we are no wayes exalted with our victory, but aſcribe it to the moſt High, reſolving with couragious hearts and willing minds to offer our lives and eſtates for the defence of the Common-wealth, and that ſacred aſſembly, the high Court of Parliament, whom God bleſſe with all happineſſe.

FINIS.

THE LATE

LETTERS

From both Houſes of

PARLIAMENT,

Concerning their purpoſe of deli-very of a Petition to His Majeſty:

His Majeſties Anſwer to thoſe Letters,

With His Safe Conduct.

ALSO

The Humble Petition of the Lords and Commons now aſſembled in Parliament, to His Majeſty:

With his Majeſties Anſwer thereunto.

Together with

His MAJESTIES Meſſage on the 12th of *November.*

Printed by His Majeſties Command at *Oxford*, and and now re-printed at *London* for *R. Royſton.* 1642.

For the Right Honourable the Lord Viſcount Falkland *Principall Secretary to His Majeſty, or in his abſence for M Secretary* Nicholas, *or any of the Lords the Peeres attending His Majeſty.*

Grey of Warke.

My Lord,

I Am commanded by the Lords the Peeres and Commons aſſembled in Parliament, to addreſſe by you their humble deſires to his Majeſty, that He would be pleaſed to grant His ſafe Conduct to a Committee of Lords and Commons to paſſe and to repaſſe unto His Majeſty, that are directed to attend Him with an humble Petition from His Parliament. This being all that I have in Commiſſion, I reſt

Your aſſured frind and ſervant

GREY of WARKE
Speaker of the Houſe of Peeres
pro tempore.

Weſtminſter this 3. of *November* 1642.

To the Right Honourable the Lord Grey *of* Warke *Speaker of the Houſe of Peeres* pro tempore.

My Lord,

HIS Majeſty hath commanded me in anſwer of your Lordſhips of the third preſent, to ſignifie to you, That hee alwayes hath beene and is ſtill ready to receive the humble Petition of either or both houſes of Parliament, and ſhall take order, that a Committee of Lords and Commons may paſſe and repaſſe to him, with the Petition of both houſes as is deſired, ſo as the ſaid Committee conſiſts of Perſons that have not been by His Majeſty either by name declared Traitors, or otherwiſe in ſome of His Declarations or Proclamations excepted againſt by name, with His intention declaring to proceede againſt them as

 Traitors,

Traitors ; And ſo as the ſaid Committee come not with more then thirty perſons in their Company, and give notice before hand of their comming. And for the ſaid Committees better ſecurity, His Majeſtie upon the receipt of their names will give a ſafe conduct for them under His Hand and Signet. This being all I have in command to deliver to your Lordſhip, I humbly reſt.

Your Lordſhips moſt humble Servant

Reading 4. *Novemb.*

Edward Nicholas.

For the Right Honourable the Lord Viſcount *Falkland* Principal Secretary to His Majeſty, or in his abſence to any of the Lords the Peers attending His Majeſty.

Grey of Warke.

My Lord,

I *Have received a Command from the Lords and Commons in Parliament to ſend you the names of two Lords, that is to ſay,* Algernon *Earl of* Northumberland, Philip *E. of* Pembroke *and* Montgomery, *and of* 4. *Members of the Houſe of Commons, M.* Perpoint, *the Lord* Wenman, *Sir* John Evelin *of* Wilts, *and Sir* John Hippiſly, *being the Committeees of both Houſes appointed to attend His Majeſty with an Humble Petition directed from them to His Majeſty, deſiring your Lordſhip will be pleaſed to move His Majeſty to ſend a ſafe Conduct to paſſe and repaſſe under His Royall Hand and Signet for the ſeverall perſons aforementioned. This being all that I have in Commiſſion, I reſt.*

Your Lordſhips friend and ſervant

Grey of Warke
Speaker of the Houſe of Peeres
pro tempore.

Weſtminſter this 5. of *November* 1642.

To the right Honourable the Lord Grey *of* Warke *Speaker of the Houſe of Peeres* pro tempore.

My Lord,

YOur Lordſhips Letter, of the 5 of *November*, I ſhewed His Majeſty, who hath expreſly commanded me to return your Lordſhip this Anſwer in theſe words, that His Majeſty hath ſent

(which

(which I have encloſed) a ſafe Conduct under his Royall hand and Signet for the Earle of *Northumberland* and the Earle of *Pembroke* and *Montgomery*, Mr *Perpoint*, the Lord *Wenman*, and Sr *John Hippiſly*, but hath not admitted Sr *John Evelin* of *Wilts* to attend him, as being included in the Exception made by his Majeſty in the Letter ſent by Mr Secretary *Nicholas* to your Lordſhip of the 4, as by the incloſed Proclamation Proclaimed at his Majeſties court at *Oxford*, and ſent with a Writ ſealed into the County of *Wilts*, will appeare. His Majeſty hath likewiſe commanded me to ſignify to your Lordſhip, that in caſe the houſes ſhall think fit to ſend any other perſon in the place of Sir *John Evelin*, that is not included in the exception made in Mr Secretaries letter before mentioned, his Majeſty hath commanded all his Officers, Souldiers and other Subjects to ſuffer him as freely to paſſe and repaſſe as if his name had been particularly comprized in this ſafe Conduct. This being all that I have in Commiſſion, I reſt.

Your Lordſhips humble ſervant

Reading this 6. of *November*. 1642.

FALKLAND.

His Majeſties ſafe Conduct.

OVr Will and pleaſure is, and We doe hereby ſtrictly charge and Command all the Officers and Souldiers of Our preſent Army, & all our Miniſters and Subiects whatſoever to ſuffer Our Right truſty and right well-beloved Couzins and Counſellors Algernon *E. of* Northumberland, *and* Phillip *E. of* Pembrooke *and* Montgomery, *and Our right truſty and right wel-beloved Couzin* Thomas *Lo: Viſcount* Wenman, *and Our truſty and wel-beloved* William Perpoint *Eſq. and Sir* John Hippiſly *Knight (together with their attendants not exceeding the number of thirty) to paſſe and repaſſe to and from Vs, they being now ſent to attend Vs with a Petition from both Our Houſes of Parliament. This Our ſafe Conduct under Our Royall Hand and Signet, We charge and Command them and every of them punctually to obſerve and obey, as they will anſwer the contrary at their uttermoſt perills.*

Given at Our Court at *Reading* this ſixth of November. 1642.

To the Kings moſt excellent Majeſty:

The Humble PETITION of the Lords and Commons, now aſſembled in *PARLIAMENT.*

WE Your Majeſties moſt loyall Subjects the Lords and Commons in Parliament aſſembled, being affected with a deep and piercing ſenſe of the miſeries of this Kingdome, and of the dangers to Your Majeſties Perſon, as the preſent Affaires now ſtand, and much quickned therein with the ſad conſideration of the great effuſion of Blood of the late Battaile, and of the loſſe of ſo many eminent perſons, And further weighing the Addition of Loſſe, miſery and danger to Your Majeſty and Your Kingdom which muſt enſue, if both Armies ſhould again joyn in another Battaile, as without Gods eſpeciall Bleſſing, & Your Majeſties concurrence with Your Houſes of Parliament, will not probably be avoided.

We cannot but beleeve that a ſuteable impreſſion of Tenderneſſe and Compaſſion is wrought in Your Majeſties Royall Heart, being Your Selfe an eye-witneſſe of the bloody and ſorrowful deſtruction of ſo many of Your Subjects, And that Your Majeſty doth apprehend what Diminution of Your own power and greatneſſe will follow, and that all Your Kingdoms will

wil thereby be ſo weakned, as to become ſubject to the attempts of any ill-affected to this State. In all which reſpects We aſſure our ſelves, that Your Majeſty will be enclined graciouſly to accept this our humble Petition, that the miſery and deſolation of this Kingdome may be ſpeedily moved and prevented; for the effecting whereof we moſt humbly beſeech Your Majeſty to appoint ſome convenient place not far from the City of *London*, where Your Majeſty will be pleaſed to reſide untill Committees of both Houſes of Parliament may attend Your Majeſty with ſome Propoſitions, for the removall of theſe bloody Diſtempers and Diſtractions, and ſetling the ſtate of the Kingdome in ſuch a manner, as may conduce to the preſervation of Gods true Religion, Your Majeſties Honour, Safety and Proſperity, & to the Peace, Comfort, and Security of all Your People.

His Majeſties Anſwer to the aforeſaid Petition.

WE take God to witneſſe how deeply We are affected with the miſeries of this Kingdom, which heretofore We have ſtroven, as much as in Us lay, to prevent, It being ſufficiently known to all the world, That as We were not the firſt that took up Arms, ſo We have ſhewed Our readineſſe of compoſing all things in a faire way by Our ſeverall offers of Treaty, and ſhall be glad now at length to find any ſuch inclinations in others; The ſame tenderneſſe to avoid the Deſtruction of Our Subjects (whom We know to be Our greateſt ſtrength) which would alwayes make Our greateſt Victories bitter to Us,

ſhall

ſhall make Us willingly hearken to ſuch Propoſitions whereby theſe bloody diſtempers may be ſtopped, and the great diſtractions of this Kingdom ſetled to Gods glory, Our Honour, and the welfare and flouriſhing of Our People; And, to that end ſhal reſide at Our own Caſtle at Windſore *(if the forces there ſhall be removed) till Committees may have time to attend Us with the ſame (which, to prevent the Inconveniences that will intervene, We wiſh may be haſtened) and ſhall be ready there, or (if that be refuſed Us) at any place where We ſhall be, to receive ſuch Propoſitions as aforeſaid from both our Houſes of Parliament. Doe you your duty; Wee will not be wanting to Ours, God of his mercy give a Bleſſing.*

His Majeſties Meſſage of the 12. *of* November.

WHereas the laſt night being the 11 of Novem ber, after the departure of the Committee of both Our houſes with Our Oracious Anſwer to their Petition, We received certaine Information (having till then heard nothing of it either from the houſes Committee, or otherwiſe) That the Lo: of *Eſſex* had drawn his forces out of London towards Us, which hath neceſſitated Our ſudden Reſolution to march with our forces to Brainceford, We have thought hereby fit to ſignify to both Our houſes of Parliament, That We are no leſſe deſirous of the Peace of the Kingdom, then We expreſt in our aforeſaid Anſwer; The propoſitions for which We ſhall willingly receive where ever We are, And deſire (if it may be) to receive them at Brainceford this night, or earely to morrow morning; That all poſſible ſpeed may be made in ſo good a work, and all inconveniences, otherwiſe likely to intervene, may be avoyded.

FINIS.

London Numb. 14.

K. SPECIALL

PASSAGES

And certain Informations from severall places, Collected for the use of all that desire to bee truely Informed.

From *Tuesday* the 8. of *Novemb.* to *Tuesday* the 15. of *Novemb.* 1642.

SIR *JOHN EVELIN* this day made a Speech in the House of Commons to this purpose: That the troubles of his heart were such, that he could not protract the time any longer, but speak his mind, that his misfortune was great to be the man marked out (by the evill Counsellours about his Majestie) in such a way as to necessitate the breach of a Treaty of peace, so much sought for by the Parliament, and so much desired by the people, that if the laying downe of his life and fortune would be a meanes of a happy reconciliation betweene the King and Parliament, hee would most cheerefully sacrifice both. That he cannot but account it a great honour both Houses have done unto him (as a member of Parliament) to declare they cannot admit of the exception his Majestie hath taken to his person, and in him to the Parliament it selfe; but hee should account it a great honour, happinesse, and content to his owne minde, that they would be pleased to waive him, and give way the rest designed for this service might goe with the Petition, that it may not be said that for a punctillo of honour, though the honour of the Kingdome must be upheld, thousands of persons of honour and wealth will perhaps be found wallowing in their owne blood, whereas upon the Treaty, if the King condiscend not to the just demands of Parliament to settle both matters concerning Religion and liberty, and the security and safety of the Parliament and Kingdome, and the priviledges of Parliament so much violated by the King in this exception he hath taken, then are you cleare before God and man, of having sought all possible wayes and meanes to obtaine your rights; and then let us every man enter into a strict Oath of Association with life and fortune,

nbcko lay downe Armes till we bring the King to his greateſt honour, to ſit in Parliament, and bring to juſtice thoſe Traytors that have thus ſeduced his Majeſtie: and leaſt the City (whoſe aſſiſtance to the Parliament in this imminent time of danger, is ever to be had in memory) ſhould thinke that this Treaty will hinder our preparations, or marching towards the adverſe party; let both Houſes joyne in an Order, to deſire the Lord Generall to draw out his Army to morrow, and the Drumme to beate this afternoone on paine of death, every man to be at his Coulours to morrow morning at eight of the clocke, and that, at the ſame time the Parliament give ſome teſtimony to the Souldiers of their ſenſibleneſſe of their faithfull ſervice done by them in the late Battell, and to give to each of the foote 2.s. 6.d. and 5.s. to every Horſeman, and to encourage them for the future ſervice they ſhall doe, they ſhall not need to doubt of the Parliaments care of them for a reward. And laſtly, that the City be ſent unto with all ſpeed, to haſten the additionall forces, under the Command of the Earle of *Warwicke* that they may march alſo.

This Speech of Sir *John Evelyns* being taken into conſideration by the Houſe of Commons after a ſerious and ſad debate thereof, the Houſe reſolved, that the other five perſons ſhould goe and preſent the Petition to his Majeſtie, and that it ſhould be left to the liberty of Sir *John Evelyn*, whether to goe or no, and that the Lord Generall ſhould march the next day, and likewiſe that 2.s 6.d. apeece ſhould be given to the foote, and 5.s. a peece to the horſemen, and that the Lord Major be deſired to call a Common Hall, and to declare the Reaſons, inducing the Houſe to ſend the Petition, and of their reſolution not to recede in their demands from thoſe things which concerne Religion, liberty, and ſafety of the Parliament, City, and whole Kingdome, which was accordingly done.

Vpon Thurſday at eight of the clocke in the morning the five Lords and Commons went to his Maieſtie with the Petition, and when they came at *Colebrooke*, Sir *Peter Killegrew* met them, and told them the King was on horſe backe marching with his Artillery, &c. from *Maydenhead* to *Colebrooke*, where they ſtayed till his Maieſtie came, who accepted of the Petition, read it, and returned this Anſwer, that He knew they did not expect a preſent Anſwer to this Petition of ſo great importance; yet he would diſcover his Anſwer unto them in part the next day: and ſend it more fully by a Meſſenger of purpoſe; Letters to this effect came from the five Members (that went with the Petition) to both Houſes on Friday morning, dated that day at *Vxbridge*; whereupon both Houſes reſolved to ſit that afternoone to receive a ſignification of his Maieſties further pleaſure, but the Houſes were riſen before they came.

Warrants

Warrants were reade in Parliament under the hand of Master Grant, Wayne-master Generall, requiring one division of the Countrey about *Maydenhead*, to bring in fifty Carts on Thursday morning thither for removeall of the Carriages of the Army, otherwise hee had command from his Maiestie to send out Dragoons to fetch both themselves and their horses in; one of the Constables disliking such an unlawfull warrant would not obey it, who informes of Prince *Roberts* barbarous carriages towards a man in *Henley*, hanging him on a tree neere the Bowling-ally there, for that he was a Round head, & had given intelligence to *Henley*, of the comming of the Cavileeres, whereby Ca. *Mason*, and his company of Dragoons escaped, and that Prince *Robert* possesseth himselfe of all horses hee can meete withall, takes by force from the Carriers that come out of the West Countrey all their white cloathes they were bringing up to *London*: he commands all Maulr, Oates, and other provisions to be taken upon Ticket, and severely punisheth any Housekeeper, or owner of any of these that offers to dispute the matetr: he plundred the Lord *Spencers* house in a most cruell manner, notwithstanding the Lord *Spencer* was in the house, and produced the Kings Hand and Seale for his protection, which testified what a faithfull servant he had been to the King, and how bad he forsaken the Parliament, yet it could not prevaile, they tooke all his horses, cattle, plate, and other things about his house, disposed of all his Oates, Hay, &c. he makes a prey of all before him, and although they command the contrary, yet he will doe what he list, which inceuseth the Countrey against Prince *Robert*, they curse him and his crew, but yet will not part with 40 s. out of their purse to save themselves and their neighbours from being plundred and ruined.

Sir *Henry Mannering* being Master of the Trinity house, perceiving that upon the desires of the Parliament, that the Seamen should be moved to come and serve under the Earle of Warwick in this expedition of Landservice, and that their affections to the cause was great, & that the Trinity house did advance, the busines he therfore writes a Warrant, signed with his hand, and puts off the day of meeting according to his former Warrant, and requires them not to suffer any Seamen to serve the Parliament, and takes his horse and rides away to the King: The Parliament upon this hath Voted him a Delinquent, and ordered that he shall be no longer Master of that Company, or of continuing any longer a Member thereof.

Certaine information came to the Parliament of the preparation beyond Sea in Holland and Zealand, of 7. Ships well manned and victualled, furnished with great store of ammunition and monies by the Prince of Orange, and 4. Troopes of Cavaliers are to come over in the Ships, two Ships more are to come from the Sound, to joyne with these Ships, and all

to conduct the Queen over, who is to land in Kent, or Suſſex, and it is commonly ſpoken by the Commanders in thoſe Ships, and that Prince *Robert* hath ſent word the Ports ſhall be open to receive them.

There came a ſouldier to the Houſe of Commons, who brought thither a Commiſſion under the great Seale of England, to Sir *Robert Duncombe*, to be Colonell of a Regiment of Dragooneers, which he tooke in the late Battle, having killed the perſon who carried it, but doth not know whether it were Sir *Robert Duncombe* himſelfe.

Sir *John Digby* a Papiſt, that was in the late Battle, was this laſt weeke taken priſoner by the Northampton Dragooneers, and is there kept in ſafe cuſtody.

There came this weeke two Coach full of Cavaliers priſoners to Town, divers of them were in the late Battle, and two of them had been Captaines in the Parliaments ſervice, one of which, Captaine *Knightly* betrayed Banbury, the other ran away in the fight to the Kings ſide.

This week there came forth a Declaration in print, entituled *His Majeſties Declaration to all his loving Subjects, after his late Victory againſt the Rebels, &c.* Wherein (amongſt many falſhoods) there is this notorious untruth (which is an argument the Cavaliers make uſe of his Majeſties name without his privity (for truth proceeds from a Prince) viz. *All men know the great number of Papiſts which ſerve in their Army (meaning the Parliaments Army) Commanders, and others, the great induſtry they have uſed to corrupt the loyalty and affection of all our Subjects of that Religion, the private promiſes and undertakings they have made to them . . That if they would aſſiſt them againſt us, all the Lawes made in their prejudice ſhould be repealed; yet neither the Weakneſſe of our owne condition, nor the others arts uſed againſt us, could prevaile with us to invite thoſe of that Religion to come to our ſuccour, or to recall our Proclamation which forbad them to doe ſo.* If the Lo: Generall himſelfe, or any member of Parliament that is a Commander in the Army did but know of one Papiſt that were either Commander or Souldier in the Army, they would ſoon caſhier him; nay, if the common ſouldiers did but know ſuch a perſon were amongſt them, it would not lie in the Commanders power to preſerve him from being cut in pieces: And therefore it was good policy in the Cavaliers (if any ſuch were) not to name them, that they may continue ſtill as inſtruments to betray the Parliaments Army to them; but certainly if they could have named but one man, whereby to have made it knowne to the Kingdome, they would not have admitted that advantage to requite the Parliament, who have nominated divers Engliſh and Iriſh Papiſts, ſome indicted for Rebels, that are continually at his Majeſties elbow, as the Lord *Taffe* (who was wounded in the Battle)

Collonell

Colonell *Alton*, Doctor *Meres*, the Earle of *Craford* (likewiſe ſore wounded) beſides divers popiſh Commanders of inferior Command, not forgetting likewiſe the ſeverall Commiſſions granted to the *Riddells*, *Graves*, *Evers*, *Erringtons*, and *Widdringtons*, noted Papiſts in the North, to raiſe an Army, which is in a good forwardneſſe, to the great terrour of all the Proteſtants in that Country, of which the Parliament have already complained of to the Kingdome, and therefore unlikely they ſhould deſire their aſſiſtance againſt the King, much leſſe promiſe for that ſervice to repeale all Laws made againſt Recuſants: All men know how from the beginning of this Parliament, the Parliament hath laboured, ſecuring the perſons of the eminentest Papiſts in this Kingdome, and paſſed a Bill to that purpoſe, which they ſent up to the Lords, And to manifeſt their hatred to that Religion, and to the places where it is exerciſed, have ordered the demoliſhing of the Chappell at Sommerſet houſe, and defacing of all the Monuments of Idolatry within that Chappell, leaving the walls only to ſtand, and have ordered the Capuchins to depart the Kingdom within a month, or elſe to be proceeded againſt as Traytors, If this be to invite the Papiſts aſſiſtance (by private promiſes) to joyne with us againſt the King, let all the world judge.

Upon Saturday the Kings anſwer was communicated to both Houſes by the Earle of Northumberland, wherein his Majeſty calls God to witneſſe of his great deſire of a peace, and to avoid the deſtruction and effuſion of the blood of his Subjects, offering to treate at Windſor, or any where elſe where he ſhall reſide, &c. This anſwer was received by both Houſes, with a great deale of ioy, thinking his Maieſties heart had gone alongſt with his expreſſion, but it ſeemes it was the leaſt of his thoughts, for that very morning (being Saturday, and a very great miſty morning, fit to attempt and execute any bloody and treacherous deſigne) he ſends from Colebrooke to Sion 8. Regiments of his foote, ſixe pieces of Ordnance, and 20. Troopes of Horſe, and ſuddenly they fell upon Colonell *Hollis* his Regiment that were quartered at Brainford (being the red Regiment, thoſe honeſt religious ſouldiers, that to their great honour and fame, had fought ſo couragiouſly and valiantly in the late Battle at Keneton, and cut off divers of them, who fought with all that force of the Kings from 12. a clock, untill halfe an houre paſt 3. in the afternoone, then my Lo, *Brookes* his Regiment came in to their reliefe, and at laſt the green Coats, Colonell *Hampdens* Regiment came and charged them five times over, whereupon they retreated, and the Lo: *Brookes*, with Colonell *Hampden*, and the remainder of Colonell *Hollis* his Regiment retreated to the Lord Generall: Newes of the cutting off the red Coats (the only terror of the Cavaliers) was carryed to the King at Hunſloe, who came with great ioy on Sunday

morning to his ſouldiers at Brainford, encouraging them to goe on, and they ſhould have brave and plentifull pillage in London; glorying at the ſight of the dead bodies of our men as he went along, commending his ſouldiers for their valour in ſlaying of them; But God who is iuſt, and is the only ſearcher of hearts can vindicate his honour, and iuſtly puniſh in due time any that ſhall diſſemblingly take his name in vaine, and call God to witneſſe one thing, but intend another.

The King was ſo terrified with the ſight of the Earle of Eſſex his Army, who faced him and his *Dammee* Regiments on Sunday morning till two of the clocke in the afternoone, and then the Kings Army not daring to ſtirre out of the Towne and their Trenches, they were forced and ſcattered with the Cannon onely, inſomuch that the King was glad to make all haſt away, and no doubt with a troubled conſcience, for that he had conſented to ſuch a treacherous, Jeſuiticall, unchriſtianly, and unkinglike accommodation, in being a cauſe of the ſhedding of ſo much blood, under the ſigned expreſſion of calling God to witneſſe, &c. This horrible and unnaturall accommodation of the Kings, ſo operated with the Parliament, that they voted that there ſhould be no ceſſation of Armes, nor any accommodation but that the Lord Generall ſhould revenge this bloody act of the Kings upon his Cavaliers: and on Sunday, when the Parliaments Forces were diſpoſed into a Battalia, the King ſent one *White* a Courtier (commonly called *Dorſet White*) with a Trumpeter to the Lord Generall to deſire a parley, but the Parliament clapt him and the Trumpeter up in the Gatehouſe, and would not hearken to a parley for that the King had dealt ſo unfaithfully with them, that when they had agreed to accommodation, and had his aſſent confirmed by his invocation of God to witneſſe, &c. and that all the world may ſee the counſells and plots of Ieſuits are prevalent with the King in cauſing him to violate his words, and the knowne law of Armes, even during the very time that *White* and the Trumpeter was comming with their meſſage, and on their way almoſt at *Hammerſmith*, and before he had delivered his meſſage to the Lord Generall, the King himſelfe in perſon (as divers in *Brainford* can witneſſe) commanded them to give fire againſt a Pinnace imployed by the Parliament on Thames neare *Syon*, and plaid upon her with his Ordnance and Muſqueteers for two houres, till the Saylers in her (having ſpent their ſhot) were forced to betake themſelves to their long Boate, and having laid a traine of powder, they blew up the Pinnace, and ſo ſunke her, that the King might make no advantage of her Guns, and the men got ſafe away with their Boate: This unkinglike accommodation, ſo to deſtroy his Subjects

ſects when the Accommodation was agreed unto, hath loſt his Maieſty the hearts of many of the blinded Malignants that ſtood for him before, both in the City, and parts adiacent, for now they well perceive whereto the faire ſpeeches of his Proteſtations, and Invocations tend: And for the carriage of the Kings Army, poore Brainford is made a miſerable ſpectacle, for they have taken from them all the linnen, bedding, furniture for beds, pewter, braſſe, pots, pans, bread, meale, in a word, all that ever they have, inſomuch that when the Parliaments Army came into the Towne on Sunday in the evening, the Innekeepers and others begged of the ſouldiers a piece of bread, So that it may be truly ſaid, a great part of the Kings Army conſiſts of Rogues and Thieves, and in theſe their barbarous outrages they are cheriſhed; it is feared by the King himſelfe.

The Earles of Northumberland and Holland, who had been great inſtruments in this Accommodation, were ſo incenſed againſt the King for the breach of it, and that with effuſion of blood, that they were in their Armes with the Earle of Eſſex on Sunday, giving all the aſſiſtance they could, and were ready to hazzard their lives to help to deſtroy the Kings Army, which through the darkneſſe of the night ſtole away with as much privacy as might be, and on Munday newes was brought, that the King through his often entreaties, ingaging his honour, and word of a King to the Townesmen of Kingſtone upon Thames, that no hoſtile act, nor any other harme, or detrement ſhould be done by his Army to their Towne, at laſt through much importunity his Maieſty prevailed with the Townſmen to give him paſſage over their Bridge when as they might eaſily have defended and kept it againſt the Kings whole Army, if hereafter they ſmart for it, let them repent at leaſure, for pitty they will deſerve none. The Lord Generall being advertiſed that the Kings forces were gone that way did reſolve to paſſe over the Theames on Monday with his Army by a bridge made with great boords.

Yorke, Novemb. 11.

We are heare in a manner blockt up by the Parliaments forces, inſomuch that not any proviſions can be ſuffered to be brought in to us: nor can I tell which way to ſend your money, but if you can deviſe how to have it returned, it is ready for you, provided that you will venture the hazard: Here hath beene hopes that Sir *Francis Worthy* would have gotten ſo many Papiſts together that he would have beene able to have relieved this City, but

but that hope is fruſtrat, for it ſeemes as he was in *Staffordſhire*, whose plun-dring ſome mens houſes, the Country did riſe and forced him to retire out of that County; and one of his Captaines, with twelve of his company were taken and carried priſoners to *Stafford* Gaole.

Mancheſter, Novemb. 11.

At *Blackburne* ſome of the Malignants with their forces, are gathered together, we have ſent Captaine *Birch* and another with 150. Muſquetiers to aide the Towne againſt them: the Earle of *Darby* hath gotten 6000. Papiſts together in an Army, which make many well affected to flie hither, ſome Religious Miniſters they have taken and impriſoned, theatning them with death, for our parts here we feare not their ſtrength, we are ſpending our eſtates as faſt as we can for the common Cauſe, and had we but a little helpe, with ſome encouragement, we would not doubt by Gods helpe to quiet this Countrey.

London Printed for *H. Blunden.* 1642.



TO THE KINGS MOST EXCELLENT MAIESTY;

THE Humble Petition of divers Recusants and others, in the County of LANCASTER, that they may be received into his Maiesties Protection, and have their Armes redelivered to them, for the defence of his Majesties Person, and their Families.

Together with his Majesties Commission to Sir *William Gerard* Baronet, Sir *Cecill Trafford* Knight, and other his Majesties Subjects Recusants in the same County, charging and commanding them to provide with all possible speed sufficient Armes for the defence of his Maiesties Person, or them against all force raised by any colour of any order or ordinance whatsoever without his Maiesties consent.

ORdered by the Commons in Parliament that this Petition and Answer bee forthwith printed and published.

H. Elsynge. Cler. Parl. D. Com.

London. Printed for *Edward Husbands* and *John Frank*, and are to be sold at their Shops, in the Middle Temple, and next doore to the Kings-head in Fleet-streete. 1642.

TO THE KINGS MOST EXCELLENT MAIESTY.

The humble Petition of us, the inhabitants of LANCASHIRE, whose names are here under-written, in the behalfe of our selves and divers others being Recusants.

Humbly sheweth,

THat whereas we and the rest of the said County, your *Majesties* most loyall *Subjects* are disarmed, and not sufficiently provided for the defence of your Royall person and our owne families; Our most humble supplication to your *Maiestie* is, that we may be received into your most gracious protection from violence, have our Armes taken from us, redelivered in this time of actuall war, and by your *Maiesties* speciall

directions be enabled further to furniſh our ſelves with competencie of weapons for the ſecurity of your royall Perſon, (if we be thereunto required) our Countries and families, who now are not onely in danger of the common diſturbance; But alſo menaced by unruly people to be robbed; and when by the almightyes aſſiſtance your Maieſties Kingdome ſhall be ſetled, in caſe we be againe diſarmed, that a full value in mony in lieu thereof to us may be reſtored. And we ſhall daylypray. &c. W.G. C.Tr. C.T. Chr.An. Jo.C.

To

To Our truſty and Wellbeloved, Sir *William Gerard* Baronet, Sir *Cecill Trafford*, KNIGHT, THOMAS CLIFTON, *Charles Towneley*, *Chriſtopher Anderton*, and *John Cansfield*, Eſquires, and other of our Subjects Recuſants in the County of LANCASTER.

CHARLES REX.

Truſty and Well-beloved,

WEE greet you well, whereas by reaſon of the Lawes and Statutes of our Realme, by which all recuſants convicted are to be without armes, your armes have beene taken from you, ſo that now in this time of imminent danger, wherein there are armies raiſed againſt our commands and contrary to our Proclamations, and are marching againſt Us; and divers of our good ſubjects for obeying our lawful commands, and oppoſing the rebellious proceedings of others ill-affected, are by ſtrong hand ſeized upon

and impriſoned, their houſes plundered, and their goods taken away. and the like is threatned to your ſelves, who as all others our ſubiects ought to have our Protection againſt all unlawfull violence and force. And the lawes made for diſarming Recuſants, were made onely for a proviſion to prevent danger in time of peace, and were not intended to barre you from a neceſſary uſe of armes in time of actuall warre, for your owne ſafety, or the defence of our owne Perſon againſt all rebels and enemies, which by your duty and allegeance you are bound unto; which is not, nor ever was meant to be diſcharged, or taken away by any act; and whereas the armes which were taken from you, ought by law to have beene kept and preſerved, to have beene made uſe of by you in ſuch time of open warre, or of ſuch others as you ſhould provide; yet under the ſpecious pretence of diſarming Recuſants, and perſons ill affected, your armes have been diſpoſed and diſperſed into the hands of ſeverall perſons ill-affected, and for the moſt part fomenters and exciters of theſe commotions now raiſed in this Kingdome. Our Will and command therefore is, and we charge and require you upon your allegeance, and as you tender the ſafety of our Perſon, and the peace and welfare of our Kingdome, that you with all poſſible ſpeed provide ſufficient Armes for your ſelves, your Servants and your Tenants, which we Authorize and require during the time of open warre raiſed againſt Us, to keepe and uſe for the defence of Us, and of your ſelves, and of your country, againſt all forces and armes raiſed or to be raiſed againſt Us, or Our

conſent

conſent, or contrary to Our Proclamations, by colour of any order or ordinance, or authoritie whatſoever. And wee ſhall (according as wee are bound to all our ſubjects) uſe our utmoſt powers for the protection of you, and yours, againſt all injuries and violence; and whenſoever theſe armes which you ſhall ſo provide (after it ſhall pleaſe God to put an end to theſe dangers and diſtractions) ſhall bee taken away from your cuſtody, by reaſon of Our lawes now in force, We doe hereby aſſure you we will allow you for the ſame, ſo much as you ſhall have diſpended in proviſion thereof. Given under our Signet at our Court at *Cheſter* the 27. of *September*, in the eighteenth yeare of our reigne.

FINIS.

Ordered by the Commons in Parliament that this Petition and Answer be forthwith Printed and published

H. Elsynge, Cler. Parl. D. Com'

A DECLARATION

Of the

LORDS and *COMMONS*

Assembled in

PARLIAMENT.

Concerning

Divers well-affected persons and Citizens of the City of *London*, who are willing and ready to undertake and advance a considerable number of Souldiers, and them to arm, maintain, and pay for severall months ensuing, or during these times of danger, upon the publike Faith.

ORdered by the Lords and Commons in Parliament, That this DECLARATION be forthwith printed and publisshed:

Hen. Elsynge, Cler. Parl. D. Com.

London, Printed for *Edward Husbands* and *John Franck*, *Novemb.* 16. 1642.

A Declaration of the Lords and Commons assembled in *Parliament*.

WHereas divers well affected persons, Citizens of the Citie of *London*, and others; have advanced severall great Summes of Money, and other supplies, for the safety of the

King, Parliament, and Kingdom; And alſo have ſet forth many ſouldiers under the ſeverall Commands of their Excellencies, the Earls of *Eſſex*, and *Warwicke*, notwithſtanding all which ſayd former Advances, and for the better ſupply of the ſayd Forces, as alſo for the more ſure preſervation and ſafety of the King, Parliament, and Citie, which ſo much concernes the Publique, and no way to hinder or backward the ſaid former undertakings or intentions, divers of the ſayd well affected perſons are and do declare themſelves yet willing and ready, further to undertake and advance a conſiderable number of ſouldiers, and them to

Arm,

Arm, Maintain, and pay for ſeverall Months enſuing, or during theſe times of danger and diſtractions, for the purpoſes aforeſayd. Provided they may have the publique Faith of the Kingdome for repayment of all ſuch ſummes of mony which they ſhall ſo advance by way of Loan. All which is declared by the Lords and Commons Aſſembled in Parliament to be an acceptable ſervice to the King, Parliament, and Kingdom, and neceſſarily tending to the preſervation of them. And do therfore Order, That all ſuch as ſhall furniſh Men, Money, Horſe, or Arms for this ſervice, ſhall have the ſame fully repayed again with

intereſt for the forbearance therof, from the times disburſed. And for the true payment thereof, do hereby ingage to all and every ſuch perſon and perſons, the publique Faith of the Kingdom; And do further Order, That the Lord Major and Sheriffes of *London* for the time being, ſhall by themſelves, and ſuch Sub-Committee as they ſhall appoint, to take the ſayd ſubſcriptions, who are to order the performance of this ſervice for the advancement thereof.

Or-

ORdered by the Lords and Commons, That this Declaration be forthwith Printed and Publiſhed.

Hen. Elſing. Cler. Par. D. Com.

15.

A true and perfect RELATION Of the chiefe Passages IN MIDDLESEX:

Between the Forces of the Malignants, and those assembled for the defence of the KINGDOME.

Shewing the approaches of Prince *Robert* into those parts as far as *Turneham-Green*, on this side BRANFORD:

Where on Saturday last the twelfth of *November*, and on Sunday they had a skirmish.

With the defeat hapning to the said Prince and his Cavaliers by our Forces, being slain at least eight hundred of those Malignants.

With the manner of their retreit towards KENT;

To the great rejoycing of this Honourable City, and all good People that love the High Court of *PARLIAMENT*.

nouemb: 16: 1642

LONDON, Printed for *John Johnson*.



A true Relation of the preſent Paſſages in Middleſex, between the Forces of the Malignants, and thoſe aſſembled for the defence of the Kingdome.

PRince *Robert* with his deſperate route of bloudy Cavaliers, the vant-curryers, or as it were the forlorne Hope of the Malignants Forces, having in vaine attempted Windſor Caſtle, came harriſing along theſe countries, performing all acts of hoſtility upon the good and faithfull ſubjects of Middleſex, and leaving Harrow on the hill, on his right hand, he came ſweeping like a torrent that beares down all before him, to Acton-ward, and from thence ſate downe with his Forces on a plaine called Turneham Greene, ſome five or ſixe miles diſtant from this Honourable City, where part of the Parliaments Forces billited in the Hamlets thereabouts, with the Trained Bands, having notice of his approach, reſolved there to ſtop his paſſage, and give him a bloudy welcome, as he well deſerved, into thoſe parts: drawing therefore into one Body under their ſeverall Leaders on Saturday the twelfth of this preſent November, they faced him upon the ſaid Turnham Greene: The Prince eſpying thoſe Forces come marching towards him, with their Colours flying, and Drums courageiouſly

giously beating, had no great minde to have medled with them, not looking to have been fought with so soone; at least not intending it till more of the Malignants Forces were come up to him; but our men having in view those deadly enemies to God and their Countrey, would not expect any longer, but gallantly gave them the charge in the Front, the Ordnance thundring their death-full shot upon them. The Prince as he is cunning enough to save himselfe, opening his Rankes wide, the Artillery did not so much execution upon them as was desired; The Prince also discharging his Ordnance upon us, his being the higher side of the paine, they flew up in the ayre over our quarters, giving by that means license to our souldiers, ere they could againe charge them, to come within distance to discharge their Muskets, which they did with good ayme and expedition, tumbling good store of the malignants Horsemen on the ground, that strived to force into the squadrons, and keeping their ground with good discretion and valour, they charged and discharged like excellent Fire-men on the Enemy, who finding himselfe so terribly galled with this first salutation, had no great mind to be acquainted with any more such greetings, and rather were willing to defend themselves, then offend us, till Prince *Robert* remonstrating to them the disgrace it was for men of valour and performance, to be afraid of Boyes and Round-heads, as he tearmed our souldiers, he with his owne Troop, and some others that he knew best experienced, charged with a broad Front into our Front of Foot, then might you have seene the Horses gored to the heart with our stirfe sharp-pointed Pikes, fell with their riders under them; yet nevertheless Prince *Robert* charging like a Devill, rather then a man, into our Foot-men, made them lustily bestir themselves, when two or three Troops of our Horse came in on the spur to the reliefe of the Foot, and made the Princes Troops stagger in stead of striving to force through our

Body.

body any furthe r, they ſhock'd up cloſe together, fightin as it were in a ring, their other Troopes and foot compa nyes comming up to their reskews, the medley grew very hot and bloody: ſo that it was reported in the neighboring villages, as Branford and Acton, that the day was like to go againſt us, and that the Prince had taken our Ordnance, when indeed there was no ſuch matter, it being but a rumor rays'd by lying malignants, to diſcourage our party: we ſtanding to it like men reſolv'd to ſacrifice our lives, rather than by cowardly *Non* performance of our dutyes, to betray our Country, knowing that ere long we ſhould have ſuccors from our brethren in London: which upon the notice of this buſineſſe, came with all ſpeed to us, and joyning themſelves with our forces, which were well wearyed with this two or three houres skirmiſh, they tooke upon them the dealing with Prince *Robert*, who in this conflict with us had received double our loſſe, the red regiment or red coats, on our part charging them with all fury poſſible, there did thoſe couragious and valiant London Prentiſes, ſhew themſelves to bee no boyes, (as the other in contempt term'd them) but reſolute and able Souldiers: falling on with excellent diſcretion and agility, being mindfull of the ancient honour, as well as preſent ſafety, of that noble and renowned City, of which they were members. Traverſing their ground, and diſcharging their Muskets into the thickeſt of their adverſaryes, their pike-men at puſh with thoſe of the enemy, running thoſe inſtruments of deſtruction cleane through their bodyes, and with their ſharpe ſwords, making thoſe malignants feel that the Londó prentiſes were every whit equall to themſelves, in courage and the exerciſe of their armes.

The Prince, who without all doubt, is rather to bee held deſperate than truely valiant, nothing mov'd with the loſſe of his men, which dropt downe in heapes, did lay about him like a fury, and though he was ſhot at a

thouſand times by our men, not any of them was to purpoſe: incouraging his horſemen, who were the flower of his garland, not to leave him nor the quarrell, ſo that with his perſwaſions they ſtood to him, though to little purpoſe, loſſe upon loſſe ſeconding their attemps. Yet they made good the field without appearance of rout or fliight even till the darkaneſſe of the Evening friendly approched to ſave them from further deſtruction; ſo that faire and ſoftly they retreated from us, toward the incloſed grounds on the right ſide of the greene, where they intended that night to fix their rendevouze, we following them, and giving fire among them, till they were ſcantly diſcernable; and ſo as abſolute Maſters of the field, wee ſate downe on the greene, reſolving in the morning, as ſoone as it was light, to give them a breakfaſt of the ſame viands that they had beene ſo plentifully feaſted with at ſupper, watching them all the night, leſt they ſhould give us the ſlip ere the morning; all the night there was nothing but drinking, damming and roaring in their quarters, curſing their deſtiny, and the horſe-men laying all the blame upon their foot-men, calling them cowards, for that they came up no faſter, but ſaid they were afear'd of boyes and roundheads; we in the mean time, after carefull ſetting our Centinells, and laying out our perdues, fell to our prayers, giving God hearty thanks for our deliverance from thoſe Cannibals; in the night the Prince gave three or foure alarums to our quarters, as if he would inſtantly have fallen upon us, but they had no ſuch intentions, however wee ſtood upon our guard, intending, if they came, to give them their welcomes with fire and bullets, but they were better adviſed, and ſtood all night as well as wee, upon their defence, thinking we would charge them, which we never intended; ſo the night being conſum'd with much expectation and vigilance, in the morning we tooke a ſurvey of our laſt dayes buſineſſe, finding of their men

ſlaine

ſlaine on the green eight hundred and odde perſons, moſt of which appear'd to be of good quality by their habits, likely to be ſo, the loſſe falling moſt among their horſemen, who were moſt Gentlemen, their foot-men ſcarce ever advancing at all towards us, we got ſome foure field-peeces alſo, which they were inforc'd to leave behind them for haſt; of our ſide ſome hundred and twenty fell their Countries martyrs, whom burying as well as the ſeaſon would permit, wee ſtood in armes expecting Prince *Roberts* ſallying out of the cloſes upon us. About eight of the clocke, ſome of his horſemen began to run along the ſides of the hedges, diſcharging their Carbines at our men, who anſwered them with their muſquets. Little ſtomach, it ſhould ſeeme they had this morning to their breakfaſt, they were ſo clogg'd over night with their plentifull ſupper, howſoever, about nine of clock came up ſome horſe-men towards us, but in no juſt numbers for an army, being ſcarcely good ſufficient parties: with theſe, ſome of our horſemen incountred, there falling but few in that skirmiſh on any ſide, but the Prince advancing out with ſome other of his forces, we ſaluted him with the *bonjour* from our Ordnance, which he tooke in ſo bad part, he had no mind to paſſe on any further, but hovering up and downe the green, without the reach of our muſquets, our red Coats, being divers of them *London* Prentices, could ſcarcely be reſtrain'd from falling on thoſe Cavaliers; after ſome ſhot ſpent on both ſides, but to little damage on our part, the Prince ſeeing he had taken a wrong matter in hand to deale with us, retir'd againe into his quarters, ever and anon ſome of his horſe-men flurting out to try if they could kill or ſurprize any of our perdu's or centinels. So the horſe-men being as a wall between us and their foot-men, kept us from falling on them; indeed, the ground being very diſadvantagious for us to aſſault them, by reaſon of the hedges, their footmen retyring by little & little without any noiſe

of

of drums beating, or their colors furl'd up, escaped through the Country which they coasted over the river into *Surrey*, whither their horse-men all followed in the night; so that by Munday day-light there was no newes at all of them, they are certainly in *Surrey*, whence 'tis conjectur'd they intend for *Kent*, to joyne with the malignants which Sir *Edward Deering* is raising there, but we hope we shall still be blest with victory against these blood-suckers. The valour of the *London* Prentises being terrible to the Cavaliers, whom we hope shortly to root out, with all their associates.

FINIS.



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PRINCE 16

ROBERT

HIS

PLOT DISCOVERED:

Wherein is declared, how he cauſed a ſouldier to be diſguiſed like himſelfe, who in that habit was ſet upon and ſlaine by the ſouldiers of the Parliaments Forces.

Publiſhed to prevent the falſe and lying Diſcoveries concerning Prince ROBERT.

ALSO

THE HAPPINESSE OF PEACE;

AND

The miſery whereinto a Land is ingaged by the cruelty of civill and domeſtick War.

LONDON,
Novemb. 16. Printed for *T. Watſon* and *F. Jackſon.*
1642.

PRINCE

ROBERT

PEACE

PRINCE ROBERT

His Plot diſcovered, by cauſing a ſouldier to be diſguiſed like himſelfe, who was ſlain by the Parliaments Forces.

Alſo the happineſſe of peace, and the miſery whereinto a land is engaged by domeſtick warre.

THe habit doth not ſhew the wit of the braine, nor the valour of the heart, it may deceive the expectation and make a peaſant ſeem a gallant Prince, but yet he is but a peaſant. And that Prince who doth uſe any ambiguity of habit to eccliſpe his beames of honour, is but a counterfeited ſonne, true honour is ever conſtant, and ſhines brighteſt in moſt apparent danger. This appeared not in Prince Robert, who to avoid the chance of warre caſt by impartiall fate, made another ſtand between him and the blow of war, being in habit, horſe and armour ſo like Prince Robert, that they tooke him to be the ſame plundering Prince, or els ſome fiery ſpirit

 mounted



mounted on ſome airy apparition in the likenes of a horſe, ſome ſoldiers ſeeing him (as they thought) made up towards him ſhott at him, wounded him, and at laſt ran him many tymes through the body, but when they thought they had killd Prince Robert, taking of his Beaver that was ſlain, they diſcovured a counterfeit Prince, being a ſoldier whom Prince Robert had cauſed to bee thus diſguiſed, might ſpend their furey on this counterfeit Prince, and hereby ſhewed himſelfe a pale coward, and gayning nothing but diſhonour by this diſguiſe. True valour hath no wings, no diſguiſe, it doth loue to be reall in act, and the greateſt geief of this relation is, that it was a diſguiſed Prince Robert, and not Prince Robert himſelfe, who is dayly ſlayne with wiſhes, and whoſe death is the expectation of the Kingdomes happniſſe: but though he bee not dead, (and yet that is ſuppoſed to be true) he hath by this attempt loſt much reputation, and is dead in fame and honour, and dives but a languiſhing Sacrifice to be offered to the Genius of this land by the Souldiers ſword.

Of

Of warre in generall.

WAr is the miſtris of honour one way, and the lady of diſſentions, tumults & contentions another; and that is when ſhe dream'd of a plentifuller world in the Moone, then the orbe ſhe rules in, ſhe never appears more amiable then when ſhe ingageth her knights of the ſun in forraigne parts, when ſhe ſtoupes to take her gage up in a juſt and lawfull quarrell, then doth the trophee of war deck her a bride for *Mars*, then fame and honour attend her, then ſwels her lofty plume kiſt by the wind to curles, then juſtice arms her hand, and religion is exalted, in whoſe bright temperature is mixt that majeſty, that load-ſtone like draws victory to her hand, cauſing the gyant elephants of oppoſition to break their way through fortitude, thunder mock thunder, and the ſtately towers whoſe gold-tipt turrets point up to the ſpheres, do homage to her chariot ſpokes below: then is *Bellona* ſtrung up to the height, when canons cloud the azure face of heaven and make the ſun appeare a ball of fire; when cities flame as ſacrific'd by wrath, and fell deſtruction paves the way before her, when death not ſatisfied would time deſtroy in winding up his own cataſtrophe, & make a *Chaos* where war ſets her foot, there the cries of age and helpleſſe impotents, of ſuckling mothers & their tender babes, mixt with the dying groanes of thouſands ſlaine, make up the conſort of her harmony: And what wins ſhee when all this game is done, or profit gathers from her deſolations, but the bare name of Ours, when nothing is left guilt with the title called Victory:

And

and this is the condition of rough war, and ever was almoſt, ſince the firſt morning of the world broke day, who from the Babilonians loftineſſe, making aſcents to heaven, had his pride puniſhed with a ſudden fall, from whence the confuſion of tongues firſt roſe, became nations, overſpread the earth, divided it to each people its part, over which parts ſprung up ſeverall Rulers and Kings, who with each golden ſcepter ſwayed and ruled their own and were obeyed by them; then navigation finding each rule forth, brought kinde commerce to be acquainted with them, commerce cauſed merchants traffique with each other, ſo as heavens ſtore enricht not all alike, one nation grew beholden to another, till ſprung that weed of emulation, who was begot by pride, and ingratude, the worſt bred monſter in the world, from which fell fury ſprung a branch that bore covetous deſirings, budding forth contention, bloſſomed by the heat of reſolution, grows to quarrell, and ripens to revenge, whence ſprung this *Coloſſus* war, the executioner of wrath when mighty Potentates lay by their peace to juſtle kingdomes into one another, cropping one title to make tother grow; this was of old the pageant of the world, wherein rode honour, fame and victory, having waded through the purple of their conqueſts, crowned with lawrell, were *Romes* former *Caſars*, whoſe fame throughout the world kiſt their own ecchoes their meeting them, and terrour ſtruck the earth to hear them named, till triple-headed antichriſt ſprung up and raiſed up Babels whore of pride again, who with hereſie and ſuperſtition filled her

cup,& tooting her ten-horn'd beast with it through Christendome with buls,beads,bell,book and candle to light their *Machiavels* profession thorow us, and quite cry down the name of Protestant, in defence wherof war ought justly to arise,then honour well becoms her,and sits upon her crest indeed,

Then lowd fame entertains her with applause,
When she weares victory in a righteous cause.

Of domestick war,or home-contention.

AS war it self is kept within the bounds of nationall Lawes,called the Law of Armes, by Princes oaths duly observed and kept, so when the former swords obscured cuts truces bands, it lets war loose into its naturall wildnesse, and death and ruin aime at their advantage, and as flame feeds on fuell til it be ashes,so war devoures the substance of Princes. But when she riseth in her own dominions,and with the hīgh-rais'd wind of her contention,as in a glasse,breaks her own forme to peeces, nay the very frame and substance of her selfe, then nature frighted from her swan-downe softnesse, stands trembling to behold her owne sad ruines, when as one land, one King, one people, and one Church,as a rich chaine linkt fast in one another, breaks off by discord to oppose it selfe, then war puts on her worst deformity, and growes a terrour to her self,opens the fluces from the conduit-heads, whence runs the circuit of her own hearts bloud,as witnesse *England* in the crown of *England*,*Henry 6.* by *Richard* Duke of *York*, their opposition stood in no defence, for no blow struck but fell upon the striker,no blood-letter,no blood-loser, but an English

lish man, no blood-drinker but the English can
then the father slew the son, the son made way th
row the fathers heart, brother slew brother, kin
man butcher'd kinsman, friend his friend; the fathe
there the mother childlesse made, the child the mo
ther husbandlesse; there wofull widowes wring
their hands, and cries of orphans beat the pittied
ayr, there no redresse appear'd, no comfort rose, bu
lamentation with distraction joyn'd, nature kils na
ture in a civil war, and one eye is the others Basilis
as fiery in execution, as if they tug'd with Turks,

And Infidels, which that it here may cease,
Heaven of his goodnesse turn this war to peace.

The blest and happy estate of peace.

WArs edge is here taken off, and the angry
clouds that muster'd up their storms to
fight against mountains, all as clear as *Cynthia*, the
twins of amity, two silver doves have taken their
flight unto the olive groves, and there ingender
peace and love together; how happy is that land
where they remain, a second Canaan, or new Pa
dise, and will require a new inhabitant; there eac
man may under his own vine enjoy earths heav
of peace without strife or debate, where peace an
love remain fresh with plenty, unshak'd by autumn
kist by wrinkled age, time halts, not peace, nor ma
true love decrepit, nor in his yeeres diurnall wa
their store, but layes them in their graves as the
have liv'd: O would we could this time for th
exchange!

And that we may see peace againe revive,
May he who other wishes never thrive.

FINIS.



THE CAMP OF CHRIST, AND THE CAMP OF ANTICHRIST, all Troopers after the LAMBE. *Revel.* 10. 11. 14. or his two Horns, *Rev.* 13. 11, 12.

1. *The Troopers for Christ are distinguished from the Troopers of Antichrist, by the end they ayme, and the side they undertake; for the one must be against Christ, that's discussed and resolved: the other are encouraged for Christ, by the certainty of the victory in the end, proved all at large out of Scripture, but especially out of the Apocalips.*
2. *Here is likewise declared how the government of this Kingdom hath been since it had first a being till now.*
   2. *Generall, the Camp of Christ, called, chosen, faithfull in fight with Antichrist and his Army.*
1. *Declared to be fought under foure Standards, reduced to foure Ensignes, declared at large what they be: The Lambes Camp compared to a Lion for courage and valour; to a Man for wisdom; to an Ox for patience and industrie; to an Eagle for speed and expedition: Antichrist is the Generall of the Prelates Armie.*
2. *Two Captains, two Camps, their fatall and finall Warres, an instance in our Kingdom,* Revel. 17. 14. *They shall make warre with the Lambe, shewing the age of Antichrists it being, and her now Ruine.*
3. *The Warre proved lawfull from Scripture and Reason, from the breach of Law and its own duty to hinder the Kings coming to rule by Arbitrary and Tyrannie, as for* Hezekiah *to oppose* Senacheribs *coming against Israel.*

Wicked men take no notice of that which good men observe, viz. *the time, times, and half a time of Antichrist.* Dan. 12. 7. 10.

THE Warre is wonderfull that Antichrist should fight against the Lambe with his own Horns; for what are the horns of the Lambe but his own power? And what is that power, but the power of the keyes? And what power have the keyes, but to bind and loose, remit and retain sinnes? And to whom is this power given, but to the Pastors of the Church? And of them who

chal'enge th' ordination of all Miniſters, and the juriſdiction over all perſons, but the Biſhops? And therefore of them we conclude, what they would have according to revelation. *Apoc.* 13. 11. the ſecond Beaſt had two horns like the Lambe, the honour of Epiſcopacie, but he ſpake as a Dragon, the dread of their calling, and diſgrace of ſo great a dignitie. The *ten horns*, Dan 7. 24. Rev. 17 12. are expounded to our hands to be *ten Kings*, that take away the *Ceſars*, 2. Theſ. 2, 6, 7. and ſucceed him in his kingdom, *Rev.* 13. 1. the crowns were upon the ſixth head, *Rev.* 12 3 that is one *Ceſar* held them, and by civill and barbarous warres ten enjoy them to themſelves, which is called an Apoſtaſie from *Ceſar*, 2. Theſ. 2. 3 and this is firſt in order, but in time we muſt joyn it with another from Chriſt, *Revel.* 17. 12. and this is to Antichriſt, to whom the other give their power, and both fight with the Lambe and his choſen Army, who as Troopers in white, and upon white horſes, make their expedition againſt a cruell companie with the greateſt innocencie and alacritie in the world. Antichriſt is ſaid to come out of the *earth*, *Revel.* 13 11. both for ſecreſie and ſilence. He is not ſeen ſo ſoon as the ten Horns that riſe out of the *Sea*, for they are up in commotion, but he ſteals up in their troubled waters, and at their back ſubdues them, *Dan.* 7. 25. Let my counſell be acceptable to the King and Kingdom, and conſider our Camps, and how we have argued our ſelves into a civill warre, and from words are come to blows. Both cannot be innocent, or Caviliers of the ſame condition. The Troopers in white muſt be known by the truth, and the truth by God and the Countrey. God, if we defend true Religion; and the Countrey, if we ſeek the peace of it.

The miſerie of our warre ſhall be the meditation of our miſerie, ever ſince we were a Kingdom. We have been ruled by *Romanes* from the firſt King that ever we had, who having killed his own Father by accident, exiled himſelf into this Iſland. A thouſand yeers and more before Chriſt, *Brute* a noble Romane ruled us, and ſome 58. yeers before Chriſt we fell into a civill warre, and *Julius Ceſar* conquered us, and when the *Ceſars* were conquered, we fell into a civill warre, and the *Saxons Vortiger* ſent for to help him conquered his ſonne *Vortimer*, and themſelves by a civill warre fell into an *Heptarchie*, and in this time came the Monke from the Pope and matiered our Biſhops, and by them our Kings, and at this time they are ſuſpected to joyn with a Malignant Partie, to part the King and his Counceil, and all becauſe he cannot have a Monarchie of their making, which is ſtamped with that character, 1. *Sam.* 8 9 11. where the Judgement, reaſon, or will of the King is tyrannie, if the judgement of the Kingdom be not in it. Nineteen Propoſitions propounded by his Councell have provoked him exceedingly, and made many to think his very Councell would impoſe a tyrannie upon him, and all this for want of a true diſtinction between juſtice diſtributive, and commutative. Diſtributive of honours to deſerving perſons, and in this the Kings Prerogative cannot be violated. Privy Counſellors, Biſhops, Judges, Souldiers, publick Officers, Courtiers, Servants to the King are by him to be honored,

but

but not to the hurt of the Kingdom. His Majeſtie muſt look by diſtributive juſtice to the qualities of the perſons he honours, that they be as himſelf, not for themſelves, but the common good. Queen *Elizabeth* would ſay, *Populus meus preciosissimus*, Courtiers, *Maledictus*, and when his Majeſtie ſaies his beloved people, too many curſe them, and ſay keep them under. By reaſon of the which oppreſſion they cry to God, and we hope God will heare them, as he hath in this Parliament; which zealouſly ſeek the peoples good, not to diſtribute honours the right of the King, but prevent their hurt the right of the Kingdom by commutative juſtice, that reſpects not perſons but things; and if his Majeſtie meane to diſtribute hurtfull honours, his Councell may well requeſt that commutative juſtice may not be exchanged into tyrannie. *Jus militiæ non bellum indicendi quam gerendi; cum inimicis, pacis quoque contrahendæ & paciſcendæ cum peregrinis eſt lex Regis.* To proclaim and make warre, to contract and make peace, are in diſtributive juſtice the Royalties of a King: but in commutative juſtice, the men and money the King would have to make war, muſt come from common conſent. Let this be the carriage of the Common-wealth, and we ſhall ſoon be at peace.

The Campe of Chriſt, called, choſen, and faithfull, in fight with *Antichriſt*, and his Armie.

THe Campe of Chriſt conſiſts of 144000, and the Campe of Antichriſt of 666; not becauſe Chriſt hath the greater number, but the better men, as being virgins undefiled with women, *Rev.* 14. 4. The other is a round number of a name, of a Beaſt, of a man, *Rev.* 13. 17, 18. There will be great wiſdome to ſearch them out, and as oppoſites compared together will more clearely ſhew themſelves. The 144000 is diſtributed into 12 Tribes, and the 12 Tribes into foure Beaſts, *Rev.* 4. 6. and here we muſt begin our ſearch, *Domine, ædificare nobis parabolam miſtam, Mat.* 15. 15. Wee muſt in the alluſion fetch our Campe from the Congregation in the Wilderneſſe, *Pſal.* 68. 10. *Thy Beaſts dwelt therein*; So our *Engliſh* ancient tranſlation hath it, and the originall word is ſo, and our new tranſlation gives us the ſenſe of it, for by the Beaſts we muſt underſtand Gods people, which in this booke of the *Revelation* is the ordinary expreſſion of that part of the Church, as the 24 Elders are of the Paſtours, to whom the 24 thrones belong to iudge the others, and the crownes of gold to ſhew their rule. They are the presbyteries of the Church, from the which our Biſhops are fallen into a temporall juriſdiction, worſe then any other Lay Elderſhip, under the which for this thouſand yeares our Church hath groaned and if we will learne a true presbytery, we muſt finde it in the firſt 600 yeares. S^t *Paul* ſpeakes of it, 1 *Tim.* 4. 14 and *Cornelius* and *Cyprian* uſe it in the ſame ſenſe, and that without the Elderſhip they did nothing in the Conſiſtorie. *Epiſt.* 6. 13. 35. *Presbyt. & Diacon. Cornel. Cypr. Ep.* 46. doubtleſſe

the 24 Presbyteries allude to the 24 Ephemeries, 1 Chron. 24. 4. Luke 1. 8. But there is now no speaking of Corporations, we must follow the Camp, as David did from Hebron to take Jerusalem from the Jebusites, before wee bring the Arke of God into any peaceable Tabernacle, and wee have fixed our selves in the Lambs Campe under foure Standards, that expresse both the order and excellency of it. The 12 Tribes of old were reduced to foure Ensignes, Judah, Issachar, and Zebulon to a Lyon: Reuben, Simeon and Gad to a Man: Ephraim Manasses and Beniamine to an Oxe or Bullocke: Dan, Aser, and Nephtali to an Eagle. Thus were the Tribes quartered, and from them we take the spirituall meaning of the Lambes Campe, for fortitude and courage in the Lyon: for wisedome and prudence in a man: for patience and industry in the labouring Oxe: for speed and expedition in an Eagle; and we may further take notice of the names of Beasts in this Booke, to describe both the Campe of Christ, and the Campe of Antichrist. Beasts are Emblemes for both, yet in Greeke their names are not the same. Zoa is for Gods people, and the word signifies life. The other is Therion, and there be two of that kinde, the Beast with ten hornes, and the Beast with two: the first makes up Antichrists Army, as it consists of the people that follow him, and the second is Antichrist himself, or the Bishops that abuse the power of the Lamb in the two keys, turning them into so many hornes to the hurt of the Saints; for if it were not so there should be no such cause to complaine of them as now is done by all men, even those that are no enemies to their calling. If they had used the keyes aright, and not made hornes of them, long might they and their calling have flourished, but now the crownes on their heads, and thrones they have sitten upon, are like to be shaken; and as Simeon the propheticall Monke foreseeing an earth quake, whipped the pillars of the Church, bidding them stand fast, for they should be shaken; so might these pillars have foreseene their scourge, if they by whipping of others had not thought their standing had been out of the danger of a Parliament. I would wish them to struggle no longer, but to joyne their learning with others, and seriously observe the times, and what mischiefe they have done by the keyes, which I cannot but honour in the Episcopall Dignitie, and doe verily believe that in the Presbytery, the Thrones and the Crownes doe not equally belong to all the Elders. The thing I shall note is, that the Lambes hornes make Antichrist as well in England as at Rome; and since Austen the Monke medled with us, our Episcopacie hath had too much of divine right, and by the excesse of that is like to bring Church Government into a defect, if both extreames be not prevented; but I say we must have the fire of civill warre quenched, before we can be quickned in the right use of the keyes. I have begun the Campe at the foure Standards, reduced the 12 Tribes to them, and now must number the Tribes as they are elsewhere no where numbred, Rev. 7. Each Tribe hath the like number, and that is compleatly twelve thousand, surmounting the Beasts almost one halfe, yet put them altogether, and they are above halfe short of his number, if we compare the great Court of the Temple with the Temple it selfe, as the holy Ghost hath done, Rev. 11. 1, 2.

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What a number of Gentiles may ſtand in *Atrio magno*, in reſpect of the inward Temple, and therefore if we goe on to view both Campes, we ſhall learne out in the end the myſtery. Certainly, in ſix and twelve is ſome hidden ſecret. The great and grand Captaine of our Campe hath his under-Captaines, and they are the 12 Apoſtles, in this booke called 12 Starres, to give the Church light, *Rev.* 12 1. Secondly, they lie in the foundation with the Prophets, to beare it up for ſinking in the ſand of unſound doctrine, *Epheſ.* 2. 20. *Rev.* 21. 14. Every building is reduced to its foundation, and all companies to their Captaines; and in this Antichriſt ſheweth himſelfe that ſtands ſo much for *Peter*, that he would lay all upon him, becauſe he is called *Petros*, which ſignifies a ſtone, and among 12 fundamentall ſtones he is one, and perchance may be the firſt in order, but under none, and therefore they are laid orderly one by one, that the Tribes may build upon them all. So was it firſt, and ſince the 12 Apoſtles have left their cure to 24 Elders to be underſtood by the Ephemeries of the Prieſts and Levites, but I ſuppreſſe my notion, and will ſet upon the hurtfull hornes of the Church, that is, Kings and Biſhops. Kings and Kingdomes that make the Campe of Antichriſt, and Biſhops that make Antichriſt to be their Generall. I hope Kings that have helped the Whore will hate her, and Biſhops that are good, if any be ſo, for the moſt beleeve there are none, will no more horne it, but hate that office, and learne as brethren to exerciſe the keyes.

Two Captains, two Camps. Their fatall and finall warres. An Inſtance in our Kingdom.

Rev. 17. 14. *Theſe ſhall make warre with the Lambe.*

THeſe *ten hornes* given to the Beaſt with *two horns* ſhall make warres with the *Lambe* and his called, choſen, and faithfull Servants. The ten horns are theſe, *Vortimer* and *Hengiſt* in *England*; *Childerike*, *Gunderike*, and *Theodorike* in *France*; *Ricimirus* in *Spaine*, *Genſerike* in *Africke*; *Theodemire* in *Panonia*; *Marcian* in *Greece*. *Ceſar* hinders the being of the Beaſt, and theſe ten Kings make warre for him, and the Apoſtaſie from him and Chriſt begin *una hora*, *ver.* 12. It is a rule in the Word that wrath ſhould be feared when God does firſt inflict it, as in the captivitie of the City and the Sanctuary, 2. *King.* 25. 3. 8. There be *ſeven yeers* difference, and the judgement begins with the firſt to account the ſeventie yeers captivitie. But in Mercies it is clean contrary, the return of the people was a great bleſſing, *Ezr.* 1. 1. but the building of the Sanctuary a greater, *Ezr.* 6. 14. and ſo the ſure account of 70. *Weeks* for the wellfare of the Jews muſt begin with the ſecond yeer of *Darius Nothus*, *Ezr.* 4. 24. Happy are the Nations that take notice of Chriſt when he is angry, leſt it kindle into wrath and they periſh, *Pſal.* 2.

12. *Bleſſed are all they that put their truſt in him.* Mercie is at hand to this Nation that with zeal ſeek to ſet up Gods Sanctuary amongſt us, and the time will be ſhortly when we ſhall ſee it, in the expulſion of thoſe clouds that have fallen upon us ſince Reformation began amongſt us; but by reaſon of the *Samaritanes* that dwell amongſt us, could not to this day be accompliſhed. You have heard that judgement ſhould be ſpeedily looked unto, and Antichriſt was not of 700. years thought of, but began as *Magnum mundo malum*, when theſe ten Kings fell from one *Ceſar*: They are the Apoſtles words, 2. *Theſ.* 2. 3. *a falling away firſt*, that is, of duty to *Ceſar*, and faith to the Lord Jeſus Chriſt. The Crowns depart from the heads of the *Ceſars*, *Revel.* 12. 3. to the horns of theſe Kings, *Rev.* 13. 1. This Apoſtaſie of kingdoms is the evidence we muſt have for the other being a myſterie, and not ſo manifeſt at the firſt. There are noted three diviſions of the Romane Monarchie, the firſt by *Conſtantine*, the ſecond by *Theodoſius*, the third by *Charles* the great. We muſt begin at the ſecond, for no ſooner had *Honorius* and *Arcadius* the Empire ſhared between them, but the Weſt part was quickly diſtracted and dilacerated as we have ſaid, and *Auguſtus Ceſar* breathed out the ghoſt in *Anguſtulus*, when *Odoacer* made him abdicate and deveſt himſelf of all Imperiall dignitie. The miſerie began by *Alaricus*, *Ann.* 395. was followed by *Radagaiſus*, and the miſeries of warre like a Northerne ſtorme, *Revel.* 7. fell upon the people as graſſe, and the Princes of the Provinces as the taller Cedars, *Zech.* 11. 2. and then the very mountain of the Monarchie was moved, *Rev.* 8. 8. and cloven aſunder into ten kingdoms, and the Weſterne ſtarre fals out of the orbe thereof, *Revel.* 8. 10. ſo that between the firſt aſſault by *Alaricus* and this of *Odoacer*, *Ann.* 475. we may ſtate the diviſion to be made perfect in the number of ten Kings, *Anno* 456.

Martian in the Eaſt was a good King in thoſe miſerable times, and had peace, and died before he had fully reigned ſeven yeers, leaving behind him great grief in the hearts of the people, becauſe they loſt ſo good a man. He called the fourth generall Councell, wherein *Leo* and his Legates ſtormed at the honour done to the Patriarke of *Conſtantinople*, fearing ſome might advance him above the Pope, whoſe perking up in pride prepared for Antichriſt, who prevailed leaſt in the Eaſt till the ſecond *Nicene Councell*, which was the firſt that ever decreed the worſhip of Images. The Greek Emperours ſtill retaining the name, as *Leo Iſaurus*, *Conſtantinus Cabalinus*, *Nicephorus*, *Stauratius*, *Leo Armenus*, *Michael Balbus*, *Theophilus*, oppoſed, when *Gregory* the ſecond, and third, *Paul* the firſt, *Stephen* the fourth, *Adrian* the firſt and ſecond, *Leo* the third, *Nicholas* the firſt, &c. upheld them. 338. Biſhops in a Councell at *Conſtantinople*, *Ann.* 754 ſolemnly condemned them, and 787 their veneration was made a Law, which to that day was a private opinion, and as *Irene*, and after her *Baſilius* gave Images their firſt honour, ſo God diſhonoured their ſucceſſion with the *Saracens* and *Turks*, and the next Generall Councels, as the Papiſts call them, were all to make warre with the judgements of God for the ſinnes of the Church, and the children of God that re-

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pented, but none at all to pull down Idolatrie, for the ten Councels called by the Popes of *Rome*, are not one of them like the firſt, but are found to handle theſe matters, fitter for a Councell of Warre, then Conſiſtory of Prieſts. Firſt they conſult of an holy Warre with the *Saracens* and *Turks*, and ſo pilgrimes go out of the Weſt into the Eaſt to purchaſe graves to themſelves in the Holy Land by fighting with God in his two woes, *Revel* 9. and the very ſinne that cauſed them is expreſſed, *v.* 20. of which they repented not, and proſpered accordingly. Secondly, they are recalled again from the Eaſt into the Weſt, to fight with the *Waldenſes*, and Emperours that ſtood in the Popes light, and laſtly the Kings and Princes of *Germanie* that have forſaken the Church of *Rome*, how are they perſecuted as *Lutherans*, and ſo you have all the Generall Councels held by the Church of *Rome*, and I wonder they do not bluſh at their words, for the firſt condemne them of horrible pride, and they have denied two of them in ſome Canons of Orders as if they had erred in a point of Faith, when they uſed their lawfull libertie in ſuch things as were moſt indifferent. The fifth Generall Councell condemned *Vigilius* for a curſed *Neſtorian*. The ſixth judged *Honorius* for an Hereticall *Monothelite*. The ſeventh and eighth manifeſt them to be guilty of Idolatrie never decreed before by any Councels, but condemned by all, and the ten laſt (the worſt of all) are called by Popes againſt regall, and Imperiall authoritie, and condemne truth for hereſie, Saints for Hereticks, and prove the Pope the greateſt Tyrant in the world. If from *Martian* we caſt our eyes upon the 9. Kings, I know not one of them to be good, and for our Nation before *Vortimer* I can ſay much both for Kings and Biſhops. We had the firſt Chriſtian King and Emperor in the world, *An.* 181. *Lucius* ſent to *Eleutherius* for a Biſhop, Rome being then famous, and his kingdom preſerved pure religion to the daies of *Diocletian*, & in that 10th perſecution we were tried for it. Our nation is thought to receive the Goſpel from the miniſterie of *Joſeph of Aramathea*, which was purely maintained above 250. yeares. It was the onely Sanctuary of the Saints, and for them being perſecuted to flee unto. In the tenth Perſecution *Diacleſian* found us out, as being the moſt generall, cruell, fatall and finall of all the reſt, as we may feare this to be in which wee are, and may be the laſt by Antichriſt, as that was by the Pagans. This proved our faith, and I finde it fayled not till *Auſten* the Monke came from *Rome*. And I pray you note it as being noted in the booke of God. I would faine know ſeeing all the *Seven Seales* have their Indexes, as *foure Beaſts* for the foure firſt, and *earthquake* for the ſixt, and *Seven Trumpets* for the laſt. What is meant by an *Altar* for the fifth, *Rev.* 6. 9. certainely, *Martyrdome*, and of all the ten Perſecutions that is called *Æra Martyrum*, the age of the Martyrs, as being the greateſt and moſt remarkeable, and ended in our Nation, becauſe he that put an end to it under God, was the *Great Conſtantine*, borne in our Nation, and for the Church to deliver it. After him we fell into a diviſion and the two Kings I mentioned began our miſery, and of *Britons* wee became *Saxons*, and fell into an *Heptarchie*, and from *Rome* comes *Auſten*, and lands in *Kent*, the firſt part of our ſeven Kingdoms,

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and there begins as great a confuſion in the Church, as there was in the State. He found many godly men of the Clergie which he inſulted over, and being forſaken by them as uſed to no Romane pride, or Popiſh orders, but following ſuch as came from the Eaſt, which *Rome* abhorred, they would none of his reformation, and therefore like a limbe of Antichriſt he begins their perſecution, and by ſuch *Romane hornes* made warre with the Lambe, which leſſe or more hath continued to this day; for as the *ten hornes* that have uſurped the Crownes from the *Cæſars*, ſo the *two hornes* that the Biſhops uſurpe from Chriſt are uſed againſt him, and have for 900 yeares, as a booke taken out of the Records of the Tower hath ſhewed unto us, plainly proving the keyes of the Church by the Biſhops to have beene turned into hornes to the hurt of it; for it is they that challenge the *Lambs hornes*, that is, the power of the keyes, *Rev.* 13. 11. to themſelves, and by the Lambes owne hornes fight againſt him, and cauſe the ten hornes ſo to doe, who are rather ſeduced by them, then cruell to Chriſtians, being Chriſtiãs themſelves; for it were unnaturall for the members of the bodie to doe ſo, except ſome Devill, or Divine inſpired with his ſpirit ſhould doe it, and my conjecture is not in vaine by the words of a Pope himſelfe, which are theſe, *Rex ſuperbiæ prope eſt, & quod dici nefas eſt, Sacerdotum eſt præparatus exercitus, Greg. l.* 4. *Ep.* 38. A King of pride is not the Pope alone, but a prepared Army of Prieſts, and therefore may in our Biſhops extend to us, and yet it is not they as Biſhops, but as they uſe their keyes for hornes, and cauſe Kings to uſe their Crownes ſo, to whom in the Lambe himſelfe, I ſhall now yeeld a better example in their Warres.

Piè regnare, rectè judicare, juſtè pugnare, to reigne religiouſly, to judge rightly, and righteouſly to make warre, are proclaimed in Heaven by a divine Herald when the Captaine of our Salvation goes out to warre. He ſits upon a white horſe when he gives Crownes to the obedient, *Rev.* 6. 2. and caſts them downe in the diſobedient, *Rev.* 19. 18. The Prieſts have Crownes and Thrones, *Rev.* 4. 4. grant them to be the Biſhops, and as we have ſaid of their two hornes, to be their honours from the Lambe, yet will not the Lambe ſpare them in the great day of his wrath, *Rev.* 6 16. 17. Let Princes and Prelates thinke of their powers and prerogatives as vaine things with an angry Lambe; but why ſay I angry, when he calls to a nuptiall Supper, *Rev.* 19. 7. 9 O but it is the Supper of the great God, *ver.* 17. and the fowles of Heaven muſt be filled with it, that is, the Devils and hell, for thither goe alive the *Beaſt* and the *falſe Prophet*, ver. 20. and hell-fire devoureth them, and becauſe we meet them ſo coupled in their finall & fatall ruine, let us ſee their combination in all their Warres, and the expreſſion is thus. The *Beaſt* and his *Image*, the *Beaſt* and the *falſe Prophet*. The Beaſts Prophets are the Biſhops, and he is deceived with their hornes, that is, with the keyes, and by them they mould Kings into what Image they pleaſe, and therefore (good Reader) *toties quoties*, as often as thou meets them thus matched, make this their myſtery. The *Beaſt* and his *Image*, by Beaſt underſtand the falſe Prophet, or the Biſhop with two hornes, and by his Image, all Kings and Kingdomes moulded by him,

and

and then with eaſe thou wilt underſtand, that when Beaſt and falſe Prophet come together, the Beaſt muſt be Kings, and the falſe Prophets the Biſhops that deceive them, which is no more diſhonour to good Biſhops, then the falſe Prophets of *Baal*, were to the Prophets of the Lord. *Where are thy Prophets*, Jer. 37. 19. that is, thy deceivers, *O Zedekiah*; have not I told thee the truth, that the *Caldeans* would come againe, and though *Pharaoh* King of *Egypt* had wounded them all, yet ſhould they riſe up in their Tents, and burne the Citie, *ver.* 10. *Where are the men of thy peace?* Jer. 38. 22. Thy Prophets that promiſed thee, that the King of *Babylon* ſhould not returne, have deceived by their counſell, and prevailed, and faſtned thee in the myre, &c. *Pedes tui defixi ſunt in luto, retra converſi*, from my counſell thou art gone, and invincibly tyed by flatterers in the midde of thy own miſchiefe. Be wiſe therefore, yee Kings, how you fight for Antichriſt by the Lambes owne hornes, or your owne; let not the Biſhops be your Counſellours, as *Auſten* was when he came from *Rome*, but let ſuch as come from the Lord Jeſus Chriſt, with the right uſe of the keyes, command your Conſciences, (not your Crownes) to uſe them for the Lambe, and by his example to make warre; and give me leave firſt to begin with *Piè regnare*, to rule religiouſly, that is, from God as the cauſe, for God as the end, and by men as the meanes.

And becauſe his Majeſtie ſaies the perſonall right is in him as of any other thing he enjoyes, I will ſhew him plainly by Gods Word his errour, as the Parliament hath done by the Laws, confeſſing my ſelf a Royaliſt for his crown to be from God, and a friend of the kingdome to hold their own by Law which they have from God as well as his Majeſtie means to maintain what God hath given him. Come we to the iſſue between *David* and all *Iſrael* for the kingdome and his wife. They reſtore her without conditions, as being abſolutely *Davids*, and injuriouſly both taken from him by *Saul*, and kept from him by *Iſrael*, and therefore well might *David* ſay, *See not my face*, except my right in her be reſtored to me. Wife, children, goods belong to a King by commutative juſtice, and in them all, he hath a perſonall right, and is injured in the detaining of them from him by any force, or fraud. By this right he may not claime his kingdome, and ſay to his people *the land is mine* in commutative juſtice, for ſo it is not his but theirs: yet in diſtributive juſtice it is his not theirs, for God hath diſtributed to him the honour of the kingdome, but not the goods. Every man by Law is the owner of what is his, and all being put together the kingdome may keep from the King whatſoever it hath, if by common conſent it will not grant it him. The Hiſtorian ſaies, *Imperium iiſdem modis tenetur, quibus paratur*, a kingdome is kept as it is gotten, and that is but two wayes, by *conqueſt* or by *contract*. The right of conqueſt, or rather the wrong, is obtained by the Sword and is ſo held, except people can by the ſame come to their right again. *The Lord was with Hezekiah, and he proſpered whitherſoever he went forth: and he rebelled againſt the King of Aſſyria, and ſerved him not*, 2. *King.* 18. 7. The King is here in the caſe of his Subjects conquered by

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the ſword, and the Rebellion is warranted by the Sword to recover what is loſt by it, and therefore Gods people need not to feare the title of the Sword, but courragiouſly defend themſelves againſt it, which conquerours may call rebellion, but it is ſuch a rebellion as ſhall be proſpered by God, and therefore let Kings be wiſe that hold their kingdoms by contract, and keep it as God hath given it unto them. The foure Monarchies are ſo many tyrannies, becauſe they are both kept and come by in the tempeſts, and tumults of warre, *Dan.* 7. 2. 3. *Winds*, that is, warres ſtrive, and Beaſts, not men, appear as they can get out of the Sea when they ſeek their greatneſſe.

Come we to the ſecond, *Rectè judicare*, the Lambe makes warre in judgement, *Revel.* 19. 11. and his word counſels all kings, *Prov.* 20. 18. *With good advice make warre.* Σοφὸν τὸ βούλευμα τὸ πολὺ χεῖρας νικᾷ, *unicum rectum conſilium, magnam militum manum vincit, Eurip.* It is ſaid of *Iſſachar*, 1. Chron. 12. 32. that the children of his Tribe were under ſtanding men of the times to know what Iſrael ought to do. Its to be noted that all the Tribes that came to *Hebron* to ſerve *David* are ſet down by their ſeverall excellencies, and this Tribe is deſcribed, *Gen.* 49. by ſtrength, compared to the bone of an Aſſe able to bear any burden, and it is the beſt ſo to do, when prudence with patience makes us content to reſt quietly in a kingdome, and what we can to follow that judgement, that is the ſtay of all good government, and ſo he that is the *King of Kings, and Lord of Lords*, is a meek and patient Lambe, and ſtands firſt as an Angel at the Altar to receive petitions, *Rev.* 8. 3. as alſo he ſtands by it when it is meaſured, *Revel.* 11 1. as the Judge of truth, and he that is *Agnus occiſus*, a Lambe killed once for our ſinnes, is likewiſe *Leo occidens*, a killing Lion to all his Enemies; but before he kill in fight, he is found in judgement, and ſo ſhould all kings be. Its true, *Armorum officia niſi juſſu principis ſint interdicta:* that is, to private men, for God hath onely given the ſword to the Magiſtrate, *Rom.* 13. 4. who is not the Maſter of Arms, but the Miniſter of God, and is to revenge for him. Men of warre are the honour of the King, and the help of the Kingdom. It is in him by diſtributive juſtice to give the honour: but becauſe they help at the charge of the kingdom, juſtice commutative calls for the Councell thereof, and without common conſent no warre can be made. God had commanded his people to root out *Amaleke* from under heaven, and had laid his anathema or curſe upon the *ſeven Nations*, and ſo for warre with them no counſell was neceſſarie, but they might at all times fight againſt them, and becauſe when they overcame, they made them but Tributaries, *Judg.* 1. 28. they were overcome and made Tributaries themſelves, and met with *iron chariots*, *ver.* 19. they could not conquer, and the ſtrong hold of *Sion* that the *Jebuſites* maintained to the dayes of *David*, and yet God was with them, but becauſe they were not wholly with him, he ſuffered them ſo often to fall into their hands that hated them, and yet helped them by *Judges* which for the moſt part were good, and honoured for faith, *Hebr.* 11. 32. when the kings they deſired were few of them

good;

good; for we are deceived in our thoughts of *Monarchie*, and do not distinguish it from an apparent *Theorchie* or divine Dynastie, wherein not the will of men, but of God is followed, and the people are happy that are at the will of one man, when his will is ruled by the will of God: but when kings follow their owne judgement their government is never good. There is one excellent reason why the *Canaanites* dwelt amongst them, *Judg.* 3. 1, 2. to learn them warre not as a blessing, for no warre is good in it selfe, but to be wise and prudent is of excellent use, and to be taught by enemies, valour is vertue prized by God. I must tell my Nation the *iron chariots*, and the *strong holds of the Jebusites* that oppose it is for the sinnes thereof, and yet to try our manhood to expell them at the last. Commanded warre needs no counsell, but where God is silent, no *Israelite* might fight but by the advice of their great Senate, *Deut.* 17. 8. and to this the King was referred, *verse* 14. and by it to him warre was permitted, and therefore Christ is an example of judgement in warre, and for method to make my matter more plain, I will speak of a threefold judgement, *Judicium legis, Regis & Regni*, the Law, King, and Kingdom.

The judgement of the Law is this, *Id Rex attribuat legi, quod Lex attribuit ei*, Let the King yeeld that to the Law, which the Law hath yeelded to him. His Crowne, his Councell, his Kingdome, the Church, and Lawes of both are in his custodie. *Rex leget in libro legis, &c.* Deut. 17. 19. the copie of the Law must be in his keeping, and for his learning; First, to live by it; secondly, not to lift up himselfe above his brethren; thirdly, to beware of Apostasie; fourthly, to prolong his life; lastly, to leave his Kingdome to his children. The Kings Crowne is not so much his by any inherence in himselfe, or inheritance from others, as adherence to the Law. It both sets on and keeps on his Crowne. He that reades the seven Seales of five judgements, hath but two mercies interlaced. The Gospel in the first Seale, and the Law in the third. Of the Gospel the Emb'eme is *White*; of the Law *Blacke*, and both for expedition are well mounted, and well armed. The first with a *Bow* and *Crowne*, to give honour to the conqvered, for whosoever obeyes the Gospel is crowned with felicitie. Law is severe and appeares in *blacke* with *Balances* to measure out all things. The two Horses that oppose these are *red* and *pale*, bloud and death, warre and woe, to teach us all the true causes of our misery. *Lev.* 26. 25. *I will bring a sword upon you, that shall avenge the quarrell of my Covenant.* The Crowne is not safe that keeps not the Covenant of the Law and Gospel with Christ. Idolatry consented unto by Christian Kings, and oppression not regarded by them, hath deprived them of their Crownes, and caused so many alterations in all States.

For the second, no King is above his Councell, but in it as a mem'ber. *In solio Rex est sine pari*, In the royall seate the King hath no Peeres, but in *Concilio habet pares*, but in his Councell he hath Peeres, not to command him, but to agree with him, *Consilio, consensu, & votis.* Wee may resolve two doubts: The first of a negative

gative vote; the second of the Kings Supremacie. That the King hath a negative vote, *quoad interesse suum*, no man can denie it, and the Lords and Commons have as much, and the reason is good, no one part can be injurious to another; but *quoad interesse regni*, or the common good of all the members, they are all bound to consent to what is good, and to dissent from what is evill. The private Councell, Judges of the Land, Men of Warre, Officers of State, &c. must all receive their honours from the King. *What shall be done to the man whom the King delighteth to honour?* Esther 6. 6. Royall favours must come from his Majestie, but not with the hurt of the Subject. *Ahasuerus* reading the Chronicles of his Kingdome, and finding *Mordecai* to have done him good service, will have him rewarded, and *Haman* that had prepared the Gallowes for him, must be the Herald of his enemies praise; and when *Haman* is found unworthy of his honour for the hurt he had done his Subjects, the King commands him to be hanged for *Mordecai*. Here is right distributive justice, and it is onely the Kings to give: But to denie his Councell hearing in the hurts of his people is most unjust, and commutative justice pleads the Parliaments providence to provide for all these, and no King can denie it, and the contention riseth that the King may not give honours, which is true when they hurt his Subjects, and the Parliament may see he be punished whosoever hath such honours, and if by that Councell they may be deprived of them, doubtlesse to save labour, they may advise the King not to give them, except he meane greater hurt to his people, then honour to his favourites. In point of Supremacie, we may thus be resolved. *Rex est Major singulis*, the King is greater then his Subjects, *Minor universis*, lesse then his Kingdome, and his Councell that represents it. No King needs to feare his Supremacie, for he both hath it *sine pari*, and *cum paribus*. The Kingdome is his, but not by conquest but contract. The Church is his to nurse it with the sincere milke of the Word, but not with the poyson of Popery. The Lawes are his to keepe them, but not command them at his will. The judgement of the King in the distribution of rewards & penalties is properly his, as the provision in the vacancie of Parliament, for such accidents as happen above Law, beside the Law, or beyond the reach of it. *Ultra, supra, prater legem*, the Prerogative is as necessary, as Ordinances are to provide where Law is defective: but *contra legem terræ*, or fundamentall Lawes commonly and constantly received in this Kingdome, neither King nor Councell are warranted at all, for both are to build upon that foundation. Furthermore, the King hath no legislative power, *contra statuta regni*.

Having then found out the maine matter of the Kings Prerogative in *pœnis & pœnis*, wee will to his honours adde *potestatem vitæ & necis*, and instance in that Indictment of Felons, *Contra coronam & dignitatem regis, &c.* It is the Scripture phrase, *Vir es mortis*, thou art worthy to dye, *Non morieris*, thou shalt not dye, is the Kings meere, and yet here his Majestie is limited, and his pardon proves voyd when there comes in *interesse alterius*, the right of any one man, much more *interesse regis*.

Come

Come wee then to the judgement of the Kingdome, 1 *Sam.* 10 25. where wee have the ſame word *Miſhpat*, but applied to a more univerſall ſubject, as the judgement of the Kingdome, and ſo it is in the great Councell, *Deut.* 17. 8,9.11. There is a judgement in that place inferiour both to the King and Councell, and therefore what is too hard for inferiour Courts comes to the ſupreame, and that muſt be heard and feared of all. The great Charter of this Kingdome granted by *Henry* the Third, hath in it theſe three fundamentall Lawes, that completely ſecure every free man in this Kingdome, yet now moſt groſſely troden downe by our Caviliers, and his Majeſtie ſhould thinke how they eccliſpe his Proteſtation, in a violation of it and all good Lawes. There is *jus perſonarum, nullus liber homo capietur, impriſonetur*, the Law is that no free perſon be arreſted, impriſoned, or compelled to doe or ſuffer any thing, further then may juſtly be required by Law, Secondly, *Jus rerum, quæ noſtra ſunt ſine noſtro conſenſu à nobis tolli non poſſunt, ſine furto Latricinio.* Thirdly, *Jus actionum, nulli juſtitiam negabimus, &c.* How are theſe Lawes obſerved in the Kings Army? What man can reſiſt violence done to his perſon? ſave his goods from rapine, theeverie and Latrocinie? What action or ſuit of Law can he have with lawleſſe men?

Our laſt Point taken from our Captaine, is *juſtè pugnare*, to make warre in righteouſneſſe. This appeares in foure things, in his *veſture* which he puts on, in his *thigh* which gives him iſſue, in his *name* which gaines him glory, and the inſcription of it both upon veſture and thigh, to perpetuate his honour and fame to the worlds end. He puts not on the veſture of bloud, he is *Dominus in albis*, he and his appeare not like bloudy Souldiers, but Saints in the pureſt white, which may be dipt in bloud by others, yet is it not their naturall dye. From his thigh ſpring forth millions of men to be ſaved, though he ſmite his enemies, as *Sampſon* did *hip and thigh with a great ſlaughter*. His name in ſo doing is above all names, and Kings and Lords muſt come under it. The inſcription of this honour remaines to this day on his *veſture* and *thigh*, maugre the malice of Antichriſt and all his members, whoſe reigne is moſt wicked, judgement corrupt, and warre cruell. They that cannot abide to be ſervants to God, are willing to be the greateſt ſlaves to the Devill. *Gideon* knowing the beſt Government to be a *Thearchie*, would not make himſelfe a Monarch at the requeſt of the people, *Judg.* 8 23 neither he nor his ſhould alter the forme of the Kingdome. God for him and them ſhould rule over his owne Nation, all that he will requeſt of them are the golden eare-rings gotten from the *Iſhmaelites*, amounting to a thouſand ſeven hundred Shekles of Gold, which the people give, and what will they not give to make an Idoll? They give beſide them, Ornaments, Collars, and Purple rayment, that was on the Kings of *Midian*, and beſide theſe the chains alſo that were about the Camels neckes. A maſſe of coſtly materialls to make an *Ephod* for a Monument of their deliverance. *David* danced in one not ſo coſtly as this, for it ſeemes to riſe as high as *Aarons Ephod*. But *Gideons* good intention for God proved ſuperſtition in the

 people,

people, who went a whoring after it, as soone as he was dead, and what he made for God, that they speedily dedicated to *Baal*. Ready they were to change their Government, and to take any man for God that did them good, though he were but the instrument, and God to shew how the best men may fall, gives them over in some things, to shew they are but men. Thus was it with the Bishops of the Church, who by the keyes of the Lambe gained power with his people, and might command eares and eare rings, hearts and hands to set up any monument to God, and time turned all humane inventions into grosse Idolatrie, and the very keyes of Bishops prevailed with Princes to goe higher then their eares, even to the top of their heads, and take off their crownes and cast them into the laps of Bishops, which have so handled their keyes, that they are become hornes held up upon the head of the Lambe, but made to fight against him, and having gotten such interest in the Kings of the earth, and their Crownes, worke them as hornes with theirs to wage warre with the Lambe, and he is blinde that sees it not in that part of the Street of the great Citie that is in our Kingdome. *Brute*, a Romane, for killing of his Father was banished into this Land 1108 yeares before Christ, the first King we reade of in our Nation, and some 58 yeares before Christ, *Julius Cæsar* being twice beaten out of the feild, and having his sword taken from him by a valiant Duke, and *Labianus* a Romane Tribune slaine by it, yet civill warres gave *Cæsar* the Conquest in the end, and when he lost his Crownes in all his Monarchie, he had the same fortune with us, and *Vortiger*, a murtherer of his lawfull Prince to hold that Crowne craves ayde of the *Saxons*, and *Hengist* for his good service marries his Daughter, and brings in the *Saxons* so fast, that as tumbling stones they came upon us, and at the last over-bare us, and then in this division comes in the Monke, and finds hornes fitted for him, and so the ten and two in all Kingdomes agree to warre with the Lambe, and these miserable slaves to Satan, hold up his Soveraigntie against Christ, and not like *Gideon* grant Christ his due, but as the people will have it, take all to themselves.

We see in our dayes Jurisdiction without Empire to doe well in the *Low-Countreys*, and the States rule, and their Generall the Prince of *Orange* warres for them and they prosper, and may be some thinke they should doe better, if the Prince of *Orange* were their Emperour, and the States changed to be his servants. There is Empire with Jurisdiction, & this is two-fold, *merum* and *mixtum Imperium*. Meere Empire is absolute Monarchie, and that is divine or humane. Divine, when God alone rules, the *Lord shall rule over you*, Judg. 8. 23. yet at this time was there an *Aristocratie* assisting this *Theocratie*, for Elders left by *Moses*, Numb. 11. 17. and that out-lived *Joshua*, Judg. 2. 7. kept the people to God, and might have done without kings in all ages, for we are mistaken to tye God to them as by a Law of nature to rule the world. The Apostle Lucs not be subject to kings, but to the *higher powers*, Rom. 13. 1. and to confirm us in them all, saies, *There is no power but of God*: and therefore to resist one power with another is as well damnation,

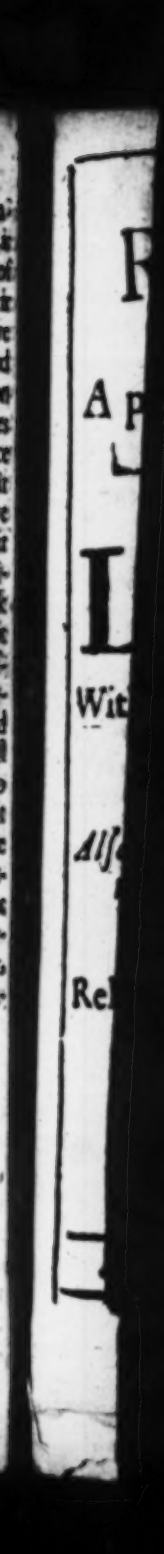
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as to withſtand one alone; and therfore the forms of Government muſt be obeyed, as well as the men. In the *Theocrchie* of God the Elders as well as the Judges were to be obeyed, and may be with the diſobedience of God, the people diſobeyed their Elders, and for both were puniſhed. Judges ſucceſſively one by one are raiſed, and for the life of their Judge they are ſaid to obey, and being dead the people preſently ſin again, and I may think if they had been conſtant the people would have been the worſe, for if God had not humbled them by oppreſſion, and ſo for a time made them ſenſible of their ſorrow, they would, as they were in the wilderneſſe, have kicked at their Commanders, *Deut.* 32. 15. And it appears ſo at the laſt, as the book of the Judges ends their ſtory for *Theocrchie*, that when they had no kings, that is, no Judges, *every man did that which was right in his own eyes.* This is arbitrary Government, when no form is obſerved, and as his Majeſtie accuſeth the Parliament thereof, I dare ſay if we forſake that Government, our government will be as the King ſaith, an arbitrary Government, for meer Monarchie is no other. The two Horns have long ſtrugled for it, and the Pope hath gotten it over all Biſhops, and what is his Government but an arbitrarie rule to rule all men, as if all men ſhould rule themſelves, and becauſe *Ceſar* kept Antichriſt from this meer Empire to the thraldome of all the world: ſo Antichriſt having gotten it from *Ceſar*, cannot endure one king to reign in *Italie*, Dan. 7. 24. till he have ſubdued them all. I told you of *Martian* a good Emperor in the Eaſt, and the ſtory of him is that the *Gothes*, *Vandales*, *Hunnes*, and *Herules*, gained from him the Weſt, which in the dayes of *Theodoſius* belonged to *Conſtantinople*, and from them it was gained again by the valour of *Beliſarius*, *Mundus* and *Narſes*, and loſt again to the *Lombards*, and by Antichriſt aſſiſted, by the *French* they are expelled, and the *French* too, and the two Horns evidently the abſolute Lord of *Rome*, and hath uſed his horns ſo well, that he hath by one means or another tamed all the *ten horns*, and either by power or policie makes them ſerve him. Its true hatred is ſpoken of, *Revel.* 17. 16. and in point of Supremacie, Princes have ſince *Luther* looked to this two horned Beaſt, but their hatred as yet is not hot enough to eat the fleſh of the Whore that Antichriſt labours to cheriſh in all Countreys. I ſaid this Whore ends her ſtreet with us; for *Brute* a Romane, and *Ceſar*, Romes perpetuus Dictator have given us more then *Ireland* and *Scotland* our denomination to be in the Romane juriſdiction, and I ſee Hiſtorians this way carrie it no further then us, which makes me ſuſpect this our preſent time to agree with *Revel.* 11. 7. The ſtreet that from Jeruſalem ſtretcheth to us receives our dead bodies, that is, the Church and kingdom which politically are taken for the two witneſſes, for bleſſed be God, in ſpite of all that Antichriſt, but Church and Kingdom do witneſſe againſt him, and he muſt do to us as he hath done in other parts of this ſtreet over-ſeas, bring us into ſtraits with them, and the time is when they and we ſhall be about to finiſh our teſtimonie, and then riſeth the laſt warre to lay us as lowe as the graves mouth, but not to be able to bury us, and

the

the reaſon is the ſame that we have, 2. *King.* 13. 21. The invaſion of the Moabites make the Iſraelites caſt by the dead body, and fall to their Armes. It is thought our Biſhops the worſt of them intended again to bury us in the grave of Poperie, and would have done it ſolemnly in an honourable mixture of their ſweet ſpices and ointments; and if *Scotland* had liked well of their preparation, we had gone down together into the grave without redemption. But *Scotland* taſted the Myrrhe and Aloes to be too bitter to be born by them, and there is no Nation up to hinder the buriall, and *Ireland* and *England* follow, and over-ſeas the waves preceded, and God hath ſo tempered them, that if the Papiſts were at peace amongſt themſelves, they would put hard but they would heave us into their grave again, and make their own peace by our buriall. They are glad they have ſuch an opportunitie to kill us, but their joy will not be long to hurt us with their horns. That the horns of Antichriſt are in it is more then manifeſt, and our Biſhops ſo blinded that they ſee it not, and if his Majeſtie cannot through the thick miſt ſee it, God of his goodneſſe expell the clouds that hinder it. Admiration it is, to ſee Papiſts flock to the Church, take the oath of Supremacie by ſome diſpenſation from the Pope, for certain it is he loves meer Monarchie, and may perſwade Kings ſo to do; for if his Majeſtie would come to mixt Monarchie, and conſider that his Parliament by the form of Government in this Kingdom muſt joyn with him, he would not forſake it, or ſuffer Papiſts to abuſe his Crowns, to be as horns to goare his own body to prevent an arbitrarie Government where it cannot be, to ſet up one where it ought not to be. I ſay it is impoſſible to make the Parliament an Arbitrarie Government, for all the world cannot invent a better means againſt it, and his Majeſtie ſaies the power of it is ſufficient to prevent tyrannie, and therefore it cannot ſet it up: But Anarchie, and abſolute Monarchie that is not Thearchie, is and ever will be an arbitrary form of Government, the good God of heaven preſerve us from both, for we are in the way to fall into them.

FINIS.





PRINCE 18

Roberts Diſguiſes;

OR

A perfect true Relation of the ſeverall Shapes he has taken, ſince the Lord Generall went forth firſt from

LONDON;

With a diſcovery of the pollicy he hath uſed, to be Eye witneſſe, and to Know his Excellencies ſtrength.

Alſo how he came up to the City diſguiſed like a Woman, and viewed all the ſeverall Workes, and Trenches.

Related to an Inne-keeper at *Colebrooke*, who was toule it in a merry humour by one of the Cavaliers, and ſent by the ſaid Innekeeper, in a Letter to Mr. *Johnſon*, in *Barbakin*.

London, printed for *J. Rich*, *Nov.* 16. 1642.

PRINCE

Robert's Dignities;

As perfect true Relation of the Several

Sharpe Battle [illegible] fought

Overthrow [illegible] took from

LONDON:

With a discovery of the policy he hath used, to

be Elected [illegible] from his Excellencies

[illegible].

Also how he came by [illegible] City, obtained [illegible]

Women, and divers [illegible] Priests, and

[illegible].

Related to an Inne-keeper at Coleshill, who

was robbed in a merry humour by one of the

Cavaliers, and lost by the said Inn keeper.

In a Letter to Mr. [illegible] in Bucks.

London, printed for J. Rich, Nov. 16. 1642.

Prince ROBERTS disguises.

SIr, my best of wishes waite on you, I write to you the last weeke concerning the passages of the Kings Army in and about *Reading*, but since they came to *Caldbrooke*, they have bin still the same, they are no changelings, they need no pay from the King, for they pay themselves, and what they get with ease, they doe as freely spend, one night among the rest halfe a score of them being merry at my house, and three or foure of our Townesmen with them, thus one of them related of Prince *Robert*, how that after the skirmish at *Worcester*, some two dayes after he came to an ould womans house, being a widowe within a mile of the City, and askt her what victuals she had in the House, but not in the habit that he

he wore in the field, but like a Country Gentleman, the ould woman tould him she had nothing but Collops and Eiges, if he pleased to have any of them, he should be welcome, to be short ready they were made and he fell too roundly, afterwards he called for some drinke, she told him she had none but small drinke, I am a very pore widow, and have none but my selfe and my son, he asked her where her son was, she told him gone to *Worcester* to heare what newes of the Cavaliers, for she heard say she thanked God for it, that his Excellency had made them fly the City, a company of rude knaves among them, she was sure of that they had halfe undone the City, if my sonne were come home he would tell you more, he asked her what she did thinke of Prince *Robert*, a pox choake Prince *Robert* said shee, he might have kept him where he was borne, in his owne Country, this kingdome has beene the worse ever since he landed, there's three pieces for that word, for I am of thy mind. With that he tooke Penne Inke and

paper

Paper, and writ a note to the Major of *Worcester*, to this effect, he had given vnto this Widowe three pieces the bearer hereof for to conceale him from their searches which more he did injoine her to giveit with her owne hand for he would bestwarded nobly, What after followed yet we knowe not.

The Generalls army lying one Dunsmore heath, his powers not being far of he riding as neare the Army as he durst within a narrowe Lane overtooke a fellow driving a horse laden with apples, he asked what he had there, the fellow told him he had apples and peares which he was carrying to *Dunsmore* Heath, to sell them to his Excelencies souldiers, why dost not thou goe to the Kings Army replyed the prince, I heare they are generous sparkes and will pay double, oh said the fellow they are Cavaliers, they have a mad Prince amongst them, I was amongst them but I sould my ware at a very cheape rate, for the Devill penny I could get in the whole

The Prince asked him what he should give him for his loade, ten shillings said the fellow, hould thy hand said the Prince there is a piece for the, hould thou my Horse and change habit with me, and stay here while I sell thy apples, onely for a merry humour that I have, and at my comming backe I le give the a piece more, the fellow was glad and willing, lent him his long Coate and Hat, away went Prince *Robert* thorough all the Army, selling his apples at any rate, viewing their strength, and in what kind they lay, and returned backe againe, tooke his Horse, gave the fellow another piece, with this charge, to goe to the Army and aske the Commanders how they liked the fruite Prince *Robert* in his owne Person did but this morning sell them.

After the Battell at *Keneton*, Prince *Robert*, this Excellencies Army being in and about *Worster*, within eight miles of the said City, was forced, by reason of the excesse of raine, to take into a little Alehouse

out

out of the way, where he met with a fellow that was riding to *Warwicke*, but ſtayed there by chance to drinke, to ſell Cabbage Nets, to buyle Cabbages, he bought the fellowes nets, and gave him what he asked double, borrowed his Coate and told him he would ride upon his Horſe ſome foure miles off to put a tricke upon ſome friends of his, and returne at Evening, leaving his owne Nag and his Coate behind, alſo he left a Crowne in the Hoſtiſſes hand for them to drinke while his returne, when he came to *Warwicke*, he ſould his Nets at divers places, heard the Newes, which ſide the Battaile went on, diſcovered many paſſages in the Towne, which having done he returned againe, and tooke his owne Horſe. then ſent them word by him that he bought the Nets of that he had been with them, and ſould them Cabbage Nets, and withall he wiſhed him to tell them that it ſhould not be long ere he would to requite the r kindneſſe ſend them Cabbage.

Prince

Prince *Robert* in the shape of a woman,
tooke water at *Brainford*, came up to *Lon-*
don this last weeke, was here a day and a
halfe, viewed the Workes, the Forts, the
Baricadoes and Ambuscadoes, the strength
of all the City and Suburbes, and in the
same shape returned unto his Inne, but he
was very discontented, they wondering
where the Prince had been, he tould them
all he had been to see the City, how and
in what manner you have heard related.

FINIS.

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The Valiant

RESOLVTION

OF

The *Sea-men*, Listed under the Commaund Of the Earle of VVarwicke, who upon Munday last most valiantly slew many of the Cavaliers, that were comming from *Kingston* to take *Sion-house*. and how they were constrayned to sinke their two ships; because the Cavaliers should not take their Ordnance.

Also a true Relation of the meeting of both Armies betwene Brainford *and* Acton, *Shewing the behaviour the Lord* Robert, *upon* Brainford Bridge: *slaying many of the Cavaliers with small losse of his owne forces.*

VVith the most valianr service of Colonell *Hampden*, and Collonell *Hollis*, against Prince *Rupert* upon *Turnham* Greene,

Together, VVith the most barbarous cruelty of of diverse Cavaliers, upon Mr, Peircy *his wife at* Acton.

LONDON,
Printed for *Thomas Hanson*, *November* 16. 1642.

The valiant

RESOLVTION

OF

The *Sea-men* Liſted under the command of the Earl of *Warwicke*, who upon Munday laſt moſt valiantly beate and ſlew a great number of Prince *Rubert* his Forces who were comming to take *Sion-houſe*.

VPon Satterday laſt being the 12 of *November* Prince *Rubert*, who before, had lay ſcouting up and downe with his Forces, taking advantage of the miſty Morning, advaunced his Forces, and came toward *Branford*, the ſuddennes of whoſe comming was ſuch, that the Inhabitants of the ſaid Town were inſenſible of his comming

neither had they the leaſt inteligence of his Approch, by reſaon whereof he found but ſmall oppoſition, vntill the Lord Roberts who did not lye far off came with with his men. At the approch of the Lord Roberts with his men, Prince Rupert had allmoſt gotten the Bridg, but was ſtayed by him, ſo that without the loſſe of any of his men he got in to the Towne. And planted himſelfe and his men upon the Edge of the Hils, and a bout twelf or one of the clocke in the after none who began to play afreſh vpon the Lord Roberts and his Forces, but their orduance did little or no execution which cauſed a great diſcontent in the Cavaleirs and made them ſwere that the Divill was in the powder there Bulets in their great cannon did not fly halfe way of there intended purpoſe ſo that before, that before they could reach the mark they aimed that their power and vigor was ſpent.

When Prince *Rubert* had played thus

ſome

ſome certain time but to ſmall purpoſe our men who all this while had bin almoſt idle, the greateſt part of their amunition being behind, were now encoraged with new ſuply of men and amunition, and although they before had ſuſtained ſom ſmal loſſe, yet they were not thereby diſmaide, but made good afterwards for that they had ſuffered before. now Colonell Hampden and Collonell Hollis came in with theire forces and with them greate ſtore of Amunition, of which before there was great nede on the Parliaments ſide.

And now being ſo well provided for the Enimy, they went brauely on, and with undanted ſperit played with their great pieces vpon the Enemy, which peaces did brave execution and ſervice that in a ſmall ſpace there fell of the Cavaleirs a very great number, but of the Parliaments ſide very few.

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The Cavaleirs perceiving their losse to be so great, and the losse on the *Parliaments* side to be so small, upon Sunday Night at bout eleaven or twelve of the clocke did quit that place, and Prince *Rubert* with all his forces fell backe to *Kingston*; which Towne by the treachery of the inhabitants was delivered up unto the Cavaleirs, and the townsmen have since pulled up the Bridge; so that all passage for pursuite after them is hindred.

And I cannot here passe by the inhuman and most barbarous actions of the Cavaleirs at their entrance into *Acton*, amongst the rest one example being of a most barbarous nature, will render their conditions odious unto you. When they entred the town first of all, and were seated therein, some of the Cavaleirs went up and downe to plunder where they had intelligence any store of money, Plate, or jewels of value were; amongst the rest it happened that they came unto one Mr. *Pierce* his house, but he not being then who is a *Brewer* in

the

the Towne of *Acton*, they comming to this Mr. *Pierce* his houſe, did demaund the Mr. of the houſe, but he not being then within would not be content with that anſwer but fell to pillaging; Miſtris *Peirce* the *Brewers* wife, having not bin delivered of a child above one weeke before, was very much affrighted at the vnruly carriage of the Cavaliers, and although ſhe was weake yet thinking by faire perſwaſions and promiſes to appeaſe them for the preſent came down and deſired them that they would deſiſt from ſuch uncivill actions and that they ſhould have what they could deſire, or the houſe could ſupply them withall.

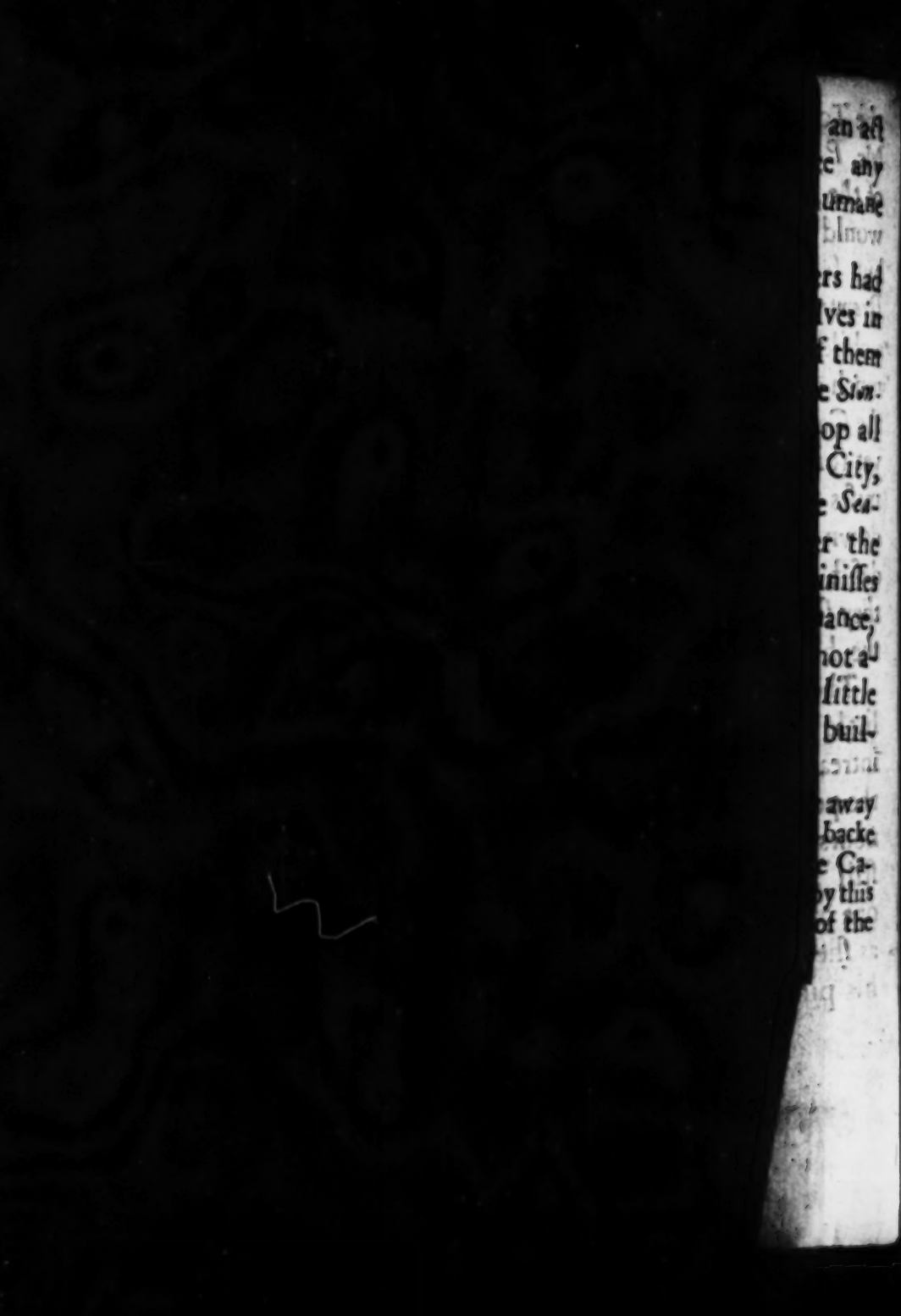
Theſe her faire ſpeeches gave them but little or noe ſatiſfaction but the more ſhe intreated the more violent were they in the perſecution of their violent miſdemenours, ſhee perſwads but they were ſtill as death as adders, and at the laſt one of them more cruell then the others, as ſhe was ſtanding by weeping did cock his piſtoll, and ſhot her with her child in her

her little babe in her Armes, ſuch an act of barbarous cruelty I thinke ſcarce any Chrouicle can parralell ſuch unhumane acts.

Upon Munday, after the Cavaliers had loſt *Brainford*, and ſheltred themſelves in *Kingſton*, after ſome time, ſome of them came over the water againe and tooke *Sion houſe*, thinking by this meanes to ſtop all proviſion from comming unto the City, but they were much deceived, for the *Seamen* who had liſted themſelves under the Earle of *Warwicke* tooke two ſmall Piniſſes mand with fourteene peeces of Ordnance, and with them gave many a brave ſhot againſt the houſe, but could doe but little good by reaſon of the ſtrength of the building could do ſmall execution.

Vpon which they were conſtrained to draw away their ſhips, for want of the tide to carry them backe and likwiſe conſtrayned to ſinke them leaſt the Cavaliers ſhould ſeize one the Ordnance, and by this meanes they have defeated the expectation of the Cavaliers.

FINIS.



20.

A

DECLARATION

Of both Houses of

PARLIAMENT

Sent to the well-affected Brethren of the Kingdome of *Scotland*.

Wherein is discovered the manifold dangers, threatning the ruine of this kingdome and the Kingdome of *Scotland*, by the Insurrection of many Papists and others taking up of Armes in the North.

With their unfained Counsell and Desires unto the Brethren of Scotland, to take up Armes, and to come into *England*, for the suppressing of these present dangers, and the subduing of these Papists Forces;

Which without prevention are like to bring destruction upon both Kingdomes.

Priuted for *Tho. Nelson.* *Novemb.* 17. 1642.

A
DECLARATION.

Printed for Th. Nelson. Anno
17. 1642.

A Declaration of both Houſes of Parliament.

PUblike dangers cannot bee with too much care overlookt, and when the whole eſtate of a Kingdome lyes at ſtake by the malice of ſome ill affected members belonging to the ſaid body. Conſpiracies of this grand and deſperate nature are not eaſily prevented: For this end Parliaments, who are the eye of the Kingdome, have been elected and cheriſhed, and continually by their cares and conſultations have People and Kingdome bin preſerved from imminent deſtruction. And yet in this miſerable Kingdome things are ſo disjoynted, the publike peace ſo diſturbed, and all things which may promote ruine and accelerate deſtruction;

ſo out of frame, that it ſeemes very difficult unto that ſupreame Court, the grand counſell of this Kingdome, to reduce the deſtructions of this State to their priſtine peace and integrity. They have ſought all plauſible wayes for remedy, and now at the laſt, when nothing elſe will doe, *Immedicabile vulnus. Enſe recidendum eſt, ne pars ſincera trahetur* The Sword, although very unwillingly hath been drawne, yea dipt and dyed in Scarlet, as if it bluſht at the unnaturall practiſe it was conſtrained unto, and yet ſince they have moſt humbly beſeecht His Gracious Majeſty to give an eare unto the Deſires of His faithfull Counſell the Parliament now aſſembled, whereby the effuſion of much innocent blood may bee prevented, which of neceſſity muſt enſue with the hazzard of the whole Kingdome, without ſome mature courſe to ſtay and remedy the now growing dangers on foot: Yet this alſo hath taken ſmall effect by reaſon of his wicked counſell, whoſe crooked and backward

diſpo-

diſpoſitions to peace, doe ſtill incenſe His Majeſties good diſpoſition to the proſecution of this moſt unnaturall Warr againſt his Parliament, the repreſentative Body of the whole Kingdome. Whereupon conſidering how the Malignant partie doth daily encreaſe, and grow ſtronger and ſtronger; And how not onely this, but the Kingdome of *Scotland* may alſo conſequently bee endangered by this unnaturall Warre; they paſſed a Declaration, and ſent it into *Scotland* with all ſpeed that might bee, the ſubſtance whereof is here according to the beſt and trueſt information ſet downe.

That

THat notwithstanding their continuall care to suppresse this growing *Hydra* in its proceedings, yet still the dangerous distempers continue here, and are so farr from being composed, that therr remains but very small hopes to accomplish so happy, and desired an end as their endeavours and intentions have aimed at in all their consultations; For the Papists whose Resolutions have leveled at the subversion of this Church and State, and not only some of meaner quality and ability, but even the most powerfull, and those of greater eminence, in the Northerne parts of this Kingdome, and also in diverse other Counties thereof, do still persist and proceed in raysing of forces against the Parliament, whereby they endeavour to stay and for to prohibite all manner of Reformation either in Church or in the Common-wealth.

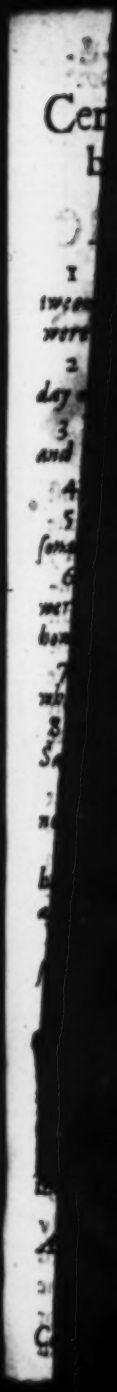
And that not onely in the bowels of this Nation but in that by their procurement great endeavours are used in Forraigne parts

parts great endeavours are uſed, to introduce and bring in all power and force from other Countries, which are intended to Land at New Caſtle, or ſome other place within this Kingdom. And alſo that thoſe forces are determined to joyne with the *Paptſts* forces in the *North*, whereby that Kingdom of *Scotland* aſwell as this will run into deſtruction. For it is to be conceived, when our neighbours houſe is on fire ours is not ſecure, wherefore both houſes of Parliament conceiving the daunger now approaching, have thought fit to ſend this their Declaration to their well affected brethren of *Scotland*, that both ours and their miſery may be prevented, before it take faſt hold on them and us, and then prove incurable.

That they would therfore make all ſpeed to prepare ſuch forces as may quiet theſe ſtormes, and that they would raiſe ſuch forces as they thinke fiting to remedy theſe preſent evils, and to come into *England* to aſſiſt this languiſhing Kingdome

dome from the hands of bloody *Papists*, and by this meanes the whole Kingdome may take iuſt notice, and be truly informed notwithſtanding all ſcandalous reports, That the Parliament ſtill have a moſt Pious care, aſwell for the future eſtate, as the preſent of this Kingdome, in caſe that the Cavaleers, and the reſt of his Maieſties ill Councell ſhould prevaile with him, and that by them he ſhould be ſeduced, ſo that he ſhould not hearken to the faithfull and juſt deſires of his moſt Loyall Subjects now aſſembled in *Parliament*.

FINIS.



Kingston 3.

A Continuation of 21

Certaine ſpeciall and remarkable Paſſages from both Houſes of parliament and other parts of the Kingdome, ſince the twelfth of November, till the eighteenth conteyning theſe particulers, viz.

1 *A true and perfect Relation of all the principall paſſages that hapned between both Armies during the time they were at Brainford, with what priſoners were taken on both ſides, and many other remarkable circumſtances fully related.*

2 *What ſtore of Proviſion was freely ſent to the Parliaments Forces on Sunday out of the City of London.*

3 *The manner of the taking of the Earle of Middleſex, Sr* Kenhelme Digby, *and the Earle of Dorſets Son.*

4 *Of the gathering of Monies for Souldiers, that ſhould be hurt or maimed.*

5 *Concerning the rumour of Prince* Roberts *being killed, and who it is perſonget him.*

6 *How the Cavaliers behaved themſelves in Brainford, and what Armes were taken from thence, with the manner of their flying away from thence, and how they were purſued by the Lord Generalls forces.*

7 *That the King with the Prince went from Brainford to Kingſton, and in what manner the Towne entertained them.*

8 *Alſo a full and true Relation of the drawing away the forces from Kingſton on Saterday night.*

9 *Of the ſinking of eight Barges with Ordnance, Powder and Ammunition neare Brainford.*

10 *Of the Kings ſending for a Parley, and preſently thereupon commanding his Souldiers to give fire, and of the Parliaments committing the Meſſenger and Trumpeter to the Gate-houſe.*

11 *The Petition of the Recuſants of Lancaſhire to the King, and his Majeſties anſwer thereunto.*

12 *That his Majeſty is gone from Kingſton to Oatlands, and concerning his intention to march with his Army into Kent.*

13 *Of the Queenes intentions to come out of Holland into Kent, and in what manner the Country are joyning together to prevent the deſignes of the Cavaliers concerning their comming into that County.*

14 *Certaine propoſitions made to the Parliament by the City of London, for the raiſing of new forces.*

15 *Of Captaine Skippons being made Sergeant Major Generall of all the Army, and the making of many new Captaines.*

16 *Concerning fortifications made about Lambeth.*

17 *An Order of the Parliament concerning Souldiers repairing to their Colours upon paine of death.*

Printed at London for *John White*. 1642.

A Continuation of certaine ſpeciall and remarkable Paſſages from both Houſes of *Parliament*, from the 12. of Novemb. to the 18. 1642.

MUnday the 14. of *November* information was given againſt one Maſter *Lewellin* (that is imployed as a Gunner for the King and Parliament at Lambeth neare unto Weſtminſter) for that he was conceived to be of the Malignant Party, diverſe reaſons being ſhewed for to prove that affection upon which he was ſent for to be examined, and the Parliament ordered that ſome Bulworks and other fortifications ſhould be forthwith made about Lambeth leaſt the Cavalliers ſhould ſuddainly make any attempt againſt that Towne, which if they ſhould get it would prove very prejudiciall to the City of London, but eſpecially to Weſtminſter.

This day about 12. of the Clock foure of the Cavalliers that were taken at Brainford on Sunday night were brought up to the Parliament by ſome of Colonell *Hollis* his Regiment (which ſtood bravely to it the day before when there was a hundred for one againſt them, being called the Red Coates) Theſe Souldiers that guarded them up reported that they being billited in Brainford, (which was the direct roade thorough which the Earle of Northumberland, the Earle of Pembrooke, and thoſe of the Houſe of Commons went to preſent the Petition of both Houſes of Parliament to his Majeſty for an accommodation of Peace, which they received an anſwer of from his Majeſty on the Friday before) that on Saterday morning about 10. of the clock there was alſo an Alarum brought to the Towne that his Majeſty had agreed to a Treaty of Peace, which indeed was very true) yet notwithſtanding about an houre or two after newes was brought that the Cavalliers were within leſſe then a mile of the Towne, and that they tooke the advantage of the miſty night, and were approached very neare them in a ſtill march which proved very true, for preſently after the Cavalliers fell upon their Quarter, but the ſaid Red Regiment quitted themſelves ſo bravely that they ſtood to it and defended themſelves againſt the Cavalliers untill the Blew Regiment, and the Greene Regiment came in for their

their assistance, and did kill great store of them, but at length Capeain *Lisbourn* was taken prisoner by the Cavalliers, and a Sergeant, and some few of our common Souldiers which they used very unhumanly.

There was also brought prisoner to London a Papist that dwelt in Brainford, for that it is to be proved that he was a great instrument of betraying the town by giving intelligence to the adverse party, whereupon hee was together with the Cavalliers aforesaid (which were miserable poor welshmen with scarce a rag to hang on them, and not one shirt amongst them al, were committed to safe custody, upon Saturday last the Earle of Middlesex Sir *Kenhelm Digby* and Baron *Buckhurst* eldest son to the Earl of Dorcet were taken about Myle-end green comming into London, & were brought before my Lord Major who pretended that, they had bin some time in Essex and were comming to London for safety in these dangerous times, but it was conceived that they came at this time on purpose to raise division in the City, for that they have alwayes shewed themselves of the malignant party, and therefore their persons were committed to safe custody.

On Sunday in the forenoon the Ministers by order from the Lord Major gave notice that those which were able, and had good affections to maintain the Protestant Religion, should the next morning by 8. of the clocke repair to the new Artillery ground neer Fynsbury fields, and they should be listed for that service under such Officers and Commanders as were persons of worth, experience and fidelity.

There was also much monies gathered for those souldiers that are hurt and maimed, as well for their reliefe as to encourage others to shew themselves forward and courageous in this service, and to shew that those that deserve shall not be unrewarded. It being taken into consideration by the Citizens of London, that the souldiers which marched forth towards Brainford on Saturday, and those which lay neer thereabouts, and were all gathered together in a Body about Turnham-green neer Brainford could not but be distitute of victualls, in the afternoon there was a 100. loades at the least of all manner of provision of victuall sent out of the Citie to refresh their hungry appetites, together with great store of beere and wine to comfort their spirits which was done freely, with so much willingnesse and cheerfulnesse, that not only the liberall contribution herein, but the forwardnesse of I dare say almost every man thereunto) deserves a perpetuall memory, for most of them before they would eat a bit themselves, did send away the greatest part of such provision as they had provided for themselves and their servants, whereby they gave a great testimony of their reall and true affection to this Cause.

A petition of divers Recusants and papists in the County of Lancaster was brought to the House which they presented to his Majesty, wherein they shew that they and others of his Majesties most loyall Subjects are

disarmed, and not sufficiently provided for the defence of his Majesties person and their owne families, and therefore desire to be received into his Majesties protection, and have their arms delivered unto them for the defence of his Majestie person and their families, and in case they shall again bee disarmed after the Kingdom shall be setled, that a full value in money in levey thereof might be restored to them, whereunto his Majestie returned them answer, that whereas by reason of the lawes and statutes of this Realm their arms have been taken from them who ought to have protection from all unlawfull violence and force, and the Laws for disarming Recusants, were only to prevent danger in time of peace, and were not to bar them from the use of armes in the time of War for their owne safety, or for defence of his person, against all Rebells, which by their allegiance they are bound unto, his Majesty requires them upon their allegiance and as they tender the safety of his person, and the peace and welfare of the Kingdome, that they with all possible spoede provide sufficient armes for themselves, servants and tennants, to keepe and use for defence of his Majestie, themselves, and Countrey, against all Forces and Armes raised or to be raised against his Majestie or against his consent by colour of any order or authority whatsoever, promising them and theirs protection. And whensoever those armes (after it shall please God to put an end to these distractions) shall be taken away from them by reason of the Laws now in force, they shall be allowed for the same so much as they dispend in provision thereof.

By all which it doth manifestly appear that notwithstanding his Majesties often Declaration to the contrary, yet his Majesty chiefly inclines to the popish faction for their ayd and assistance in these Wars, and that bee gives them commission and power to levy armes against his faithfull Subjects that professe the true Protestant Religion.

It hath beene often rumoured abroad that Prince *Robert* was killed at the battaile at Kynton field, and that it hath beene conceald in his Majesties Army for feare of disheartning the souldiers, who held him a brave Champanion because hee admitted them such freedome to plunder and pillage honest mens houses, and spoyle the Countrey whersoever they come, and surely it is very probable that he was slayne at that time, and that some other person disguised in his habite, since which is said to be the late Earle of Strafford doth personate him, for it is certaine that there was a noble person brought dead from Kynton to Oxford, and there buried, whose name is concealed, and who that should be unlesse it were him, as yet it is unknown.

On Sunday morning the Kings Army shewed themselves in a field adjoyning unto Brainford, our forces being about halfe a mile from them, and our Ordnance played upon them for some time, and cut off diverse

ranks

ranks of their horſe, the Lord *Brook* himſelfe giving fire to one of our pieces of Ordnance, and the Cavalliers not daring to ſtay in the field, retreated backagain into the Towne (their Carriages (as is reported being gone before) and the Troopers quickly followed after, leauing behinde them ſome Dragoones, which when the Parliaments Forces entred the Towne (towards evening) they fled away with all the ſpeed they could, yet were many taken priſoners, about 22. of them being brought to London together this night and carryed to Newgate (one whereof they ſay was Prince *Robert's* footeman (beſides ſixe others that were brought by themſelves a little before, one of them having letters of dangerous conſequence found tyed about his wriſt, which were alſo committed to ſafe Cuſtody.

Late on Sunday night about a hundred Sea-men which proffered themſelves to go upon this ſervice, rode ſinging and rejoycing out of Towne hoping to have a fling at the Cavalliers, but they were gone before they came, neither did any of our ſouldiers want courage and reſolution in this buſineſſe, and had the Cavalliers not baſely and cowardly ſtolne away, in all probability, there would have been a ſhort period to theſe Warres. But leaſt any ſhould be miſinformed, and think it had been eaſie for the Parliaments Forces to have gone beyond them, and compaſſed them in on every ſide, let them be pleaſed to take notice that ſome part of the Ks. Army was 2 or 3. mile beyond the town, and that neer to that place there was a great wood where it was conceived they lay in ambuſh, and if any of our Forces had gone beyond them, either theſe would have more ſuddainly fled away, or elſe thoſe Forces of ours had been betweene the Enemies two Armies, which in probability would have proved a ſervice omuch difficulty. f

When the Parliaments Forces came into the Towne they found it in a lamentable condition, for the Cavalliers (as it ſeemes conſidering the danger they were in thought to come no more there, and in taking their *Vltimum vale* drunke their diviliſh healths as long as they durſt ſtay, and then knockt out the ends of the Barrells, ſo that they left (as is credibly reported) neither Beere nor Wine in all the Towne, nor any other proviſion, and carried away all the Pewter, Linnen, &c. and for haſt left Armes for about one hundred men behind them.

The Lord Generall the Earle of Eſſex preſently advanced with his Forces after them towards Hownslow, but it is certainely reported that his Majeſty With the Prince and the Duke of Yorke, and a great part of his Forces went that night to Kingſton upon Thames, about five miles from Brainford, and in this place methinkes I ſhould not give ſatisfaction to the Reader if I ſay not ſomething concerning that Towne, and the Forces which the Parliament had in it, for it is moſt certaine that that place was very ſtrongly fortified for the

King and Parliament: there being about foure ſcore of our Collours of Horſe and Foot which had cut the Bridge, and made a draw-bridge, and had caſt up ſome breaſt-workes without the Towne, having there alſo about ten peices of Ordnance, and on Saterday night certaine intelligance being brought thither that the Enemies forces were at Brainford, ſir *Iames Ramſey* (that was formerly Commander of the left Winge that runne away at Kynton-field, and whoſe vindication of his honour concerning that buſineſſe came forth in print the laſt weeke) called all thoſe forces together at Kingſton (hee being Sergeant Major Generall of the Horſe) and cauſed them to march all away from thence on Surry ſide, and ſo to come to the generall Randevouze neare Brainford, ſo that that Towne was left without any Guard, and neare halfe the inhabitants thereof being of the Malignant party, when they heard the King was comming thither with his forces let downe the draw-bridge to give them enterance, and received them with expreſſions of joy, as ringing of Bells, &c.

One Captaine *Ellis* a Sea Captaine being imployed to carry thirty two barrells of Powder, Bullets, Match and other Ammunition to Windſor Caſtle to Captaine *Yen*, which was laden in five long Barges of about ſixe Oares a peece, and went from hence on Saterday was Seneght, but when they came a little beyond Kingſton they heard that the Cavalliers were come on this ſide Windſor, and that they had made good the Bridge at Staines, and planted two peeces of Ordnance upon it, whereupon they turned their courſe backe againe towards Kingſton, where they continued with the ſaid Ammunition and Powder till Saterday night laſt, and when the Parliaments forces were to march from thence thoſe Ordnance that were there and ſome other Ammunition that was in the Towne were laden in three Barges more and ſo lanced forth towards London altogether, and when they came within a little of Brainford that they came againſt Sion Houſe where was a great many of the Cavalliers, the ſaid Cavalliers wanting their opportunity ſuddenly gave them a great ſhower of Muſket ſhot from the top of that Houſe, but it pleaſed God that they killed but one man that was in the Barges, although three or foure more were hurt, and ſo they got by them; but when they had Rowed about halfe a mile further, that they were betweene Old Brainford and Kew, the Cavalliers had planted Ordnance which commanded the River, and ſo when the ſaid Captain *Ellice* perceived that there was no remedy, and that it was altogether impoſſible to eſcape without ſinking, or being taken themſelves with the Ordnance, Powder, and other Ammunition, the men got to Land on the other ſide of the River, and by blowing up the Powder ſunke all the Barges, which prevented the Cavalliers of the booty they expected to have had, neither will the loſſe be very great, for the Ordnance and moſt of the other things in the Barges will eaſily be taken up againe.

It is reported for a truth that the King himſelfe ſtayed at Brainford till Sunday about eleven a clocke, but when hee ſee that his Cavalliers did retreat into the

the Towne, and lay in their Trenches not daring to encounter with the Parliaments forces, and yet were much ſcattered with the Parliaments Canons, hee was glad to make all haſt away, and ſurely it cannot be conceived that hee could depart thence without a worme in his Conſcience, having but two dales before agreed with his Parliament for an accommodation, and this very day did ſend one Maſter *White* a Courtier with a Trumpeter to the Lord Generall deſiring a Parley, and before he had delivered his Meſſage to the Lord Generall, the King in perſon commanded them to give fire againſt ſome of the Parliaments Forces, upon all which the Parliament have reſolved that the Lord Generall ſhall revenge this bloudy deſigne upon the Cavalliers, and clapt *White* and the Trumpeter up in the Gate-houſe.

Tueſday information was given that his Majeſty was gone from Kingſton to Oatelands, and that it was conceived that hee intended to march with his army into Kent, hoping to get ſome of the Forts there, unto which place it is reported for a truth her Majeſty is deſigned to land in at her comming out of Holland, but the County of Kent, not only out of their good affection to the Cauſe, but hearing of the outrages & villanies which are daily committed by the Cavalliers in every place where they come, are providing Forces to ſtop them from comming thither, for the Cavalliers have rendred themſelves ſo odious by the plundering and pillaging accompanied with many acts of barbarous cruelty, that the whole Kingdome do now ſee what this buſineſſe is like to come to, if they be not ſuddainly cut off, and therefore it behoves them to joyne together to ſend in Forces againſt them from all parts, leaſt according to the proverbiall phraſe, they ſhould ſave a penny and looſe a pound, by ſuffering them to enter into their own houſes, and be their own carvers.

The Citizens of London having duly taken into conſideration the ſtate of the Kingdome, and that if the practiſers of theſe rebellious Cavalliers ſhold prevail, no man could be owner of his own goods, & that property which God hath appointed to every man for enjoying of that which he is bleſſ d withall, will utterly be taken away *vixit meum & tuum*, whereby no man ſhall enjoy that which he poſſeſſeth, but at the pleaſure of theſe wicked Incendiaries of miſchiefe, they made propoſitions to the honourable aſſembly of Parliment, and declared themſelves yet willing and ready further to undertake and advance a conſiderable number of ſouldiers, and them to arme maintain, and pay for ſeverall months enſuing, or during theſe times of danger and diſtraction, for the preſervation of the King and Parliament and the Citie of London which much concerns the publique good of this Kingdome, provided they may have the publique faith of the Kingdome for the payment of all ſuch ſums of money which they ſhall advance by way of Loan which was declared by both Houſes of Parliament to bee an

acceptable

acceptable ſervice to the King and Parliament and the whole Kingdome, and neceſſarily tending to the preſervation of them.

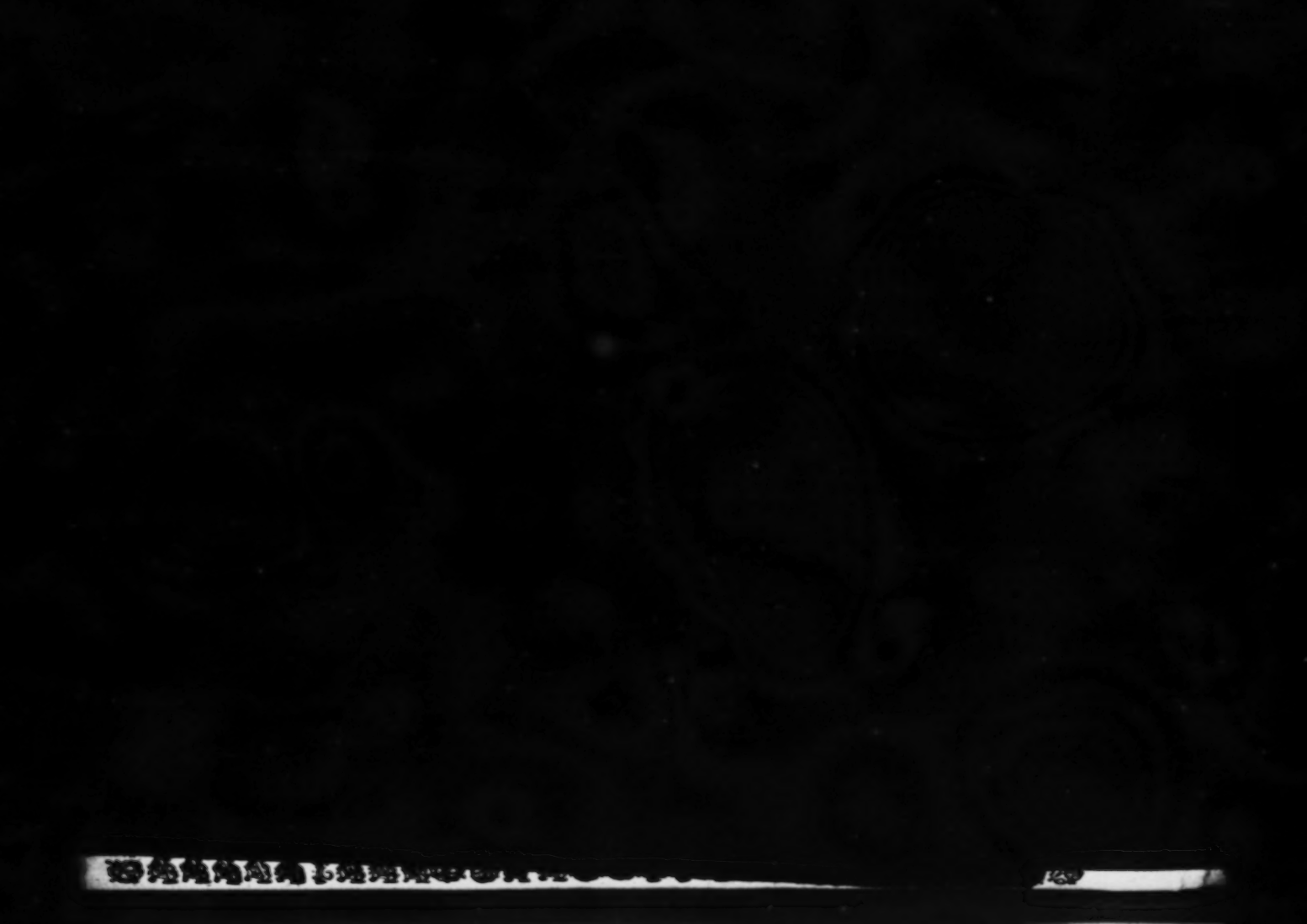
Wednesday it was reported of a truth that the Earl of Eſſex L. Generall of the Army, hath cauſed a bridg to be made with flat bottom boates over the River of Thames at Full-ham about 4 miles from London for the paſſing over his ſouldiers to prevent the Cavalliers marching from Kingſton into Kent, and to prevent their doing of further miſchief in Surrey, they having already plundered many little Towns neer Kingſton.

Serjeant Major *Skippon* is made Serjeant Major Generall of the Army.

There are 5 Captains lately made for the commanding of ſuch Volunteers as are now to be raiſed.

It was ordered by the Lords and Commons aſſembled in *Parliament* that all Officers and ſouldiers under the command of his Excellency the Earle Eſſex, ſhall repair to their Colours within two houres after the publiſhing of the ſame upon pain of death, and that all Officers in London and Weſtminſter ſhall make ſearch after them, and if they finde any of them, they ſhould ſend them to the ſaid Lord Generall, for default whereof, both the Souldiers and their Officers which ſhall neglect their duties herein ſhall be puniſhed according to their demerits.

FINIS.





A

Worthy Speech

Spoken in Parliament, by Mr.

PYM,

Concerning evill Counſellors about his MAIESTIE.

Alſo manifeſting the particular advantages that would redound to this Kingdome, if the ſaid evill Councellors were removed from about his Majeſty.

SAM. 10. 3.

Evill Councellors purchaſe hatred to the Prince, where good might happen.

Novemb: 17

LONDON
Printed by T. F. for I. H. Novemb. 17. 1642.

A worthy SPEECH ſpoken in PARLIAMENT.

FIrſt, That the dangers that comes to a State by ill counſels, that they are the moſt pernicious dangers that can come to a State, it is uſefull to compare Politique bodies with the Naturall, the naturall Body is indangered divers wayes either by outward violence, and that may be fore-ſeene and prevented, or by leſſe appearing maladies which growes upon the Body by the diſtemper of the Ayre, immoderate exerciſe, dyet, &c. and when the cauſes of the Diſeaſe are cleare the Remedy is eaſily applyed, but diſeaſes which proceed from the inward parts of the Liver, the Heart, or the Braine; it is a hard thing to apply cure to ſuch diſeaſes: ill Counſels

they are of that nature, &c. For the miſchiefes that come by evill Counſels corrupt the vitall parts, and overthrow the adminiſtration of publicke Government &c. Secondly, that there have been lately, and are ſtill ill Counſels here in this Kingdome, and about the King; that there hath been lately you will not doubt, when the maine courſe of Government hath been ſo imployed, as Popery thereby hath been ſo maintained, the Lawes ſubverted, and no diſtinction between Juſtice and injuſtice, and that there is ſtill reaſon to doubt, is apparant by courſes taken to advance miſchievous deſignes, but that His Majeſties wiſedome and goodneſſe kept out of the Court, ſo the principall and moſt miſchievous deſignes have been practiſed by ſuch as have neer acceſſe unto His Majeſty. Thirdly, that the ill Counſels of this time are in their owne natures more miſchievous and more dangerous then the ill Counſels of former times, former Counſels have been to pleaſe the King, and Prince, to raiſe up Prerogative, if it had gone no further, it had brought

many

many miſeries, but not to ruin and diſtruction; But the ill Counſells of this time were to alter Religion and Law, therefore more miſchievous in their own nature, then the ill Counſels of former times. Fourthly, that theſe ill Counſels proceeded from a ſpirit and inclination to Popery, and have had a dependancie on Popery, the Religion of the Papiſt, is a Religion inconputable to any other Religion, diſtructive to all others, and doth not indure any thing that doth oppoſe it, whoſoever doth withſtand their Religion if they have Power, they bring them to Ruine, there are other Religions, but not ſo diſtructive as Popery is, for the Principals of Popery are diſtructive to all States, and Perſons that oppoſe it; with the progreſſe of this miſchievous Counſell, they provided Counſellors that may execute their own deſignes, and to turne all Counſels to their owne ends: And you finde, that now in *Ireland*, that thoſe deſignes that have been upon all the three Kingdomes doe end in a Warre for the maintainance of Popery in *Ireland*. Fiftly, that unleſſe theſe ill Coun-

ſells be changed, as long as they continue, it is impoſsible that any aſsiſtants, ayd, or advice that the Parliament can take to reform, will be effectuall, for the publicke thoſe that are the inſtruments of State they put things into action, in good Order, but if acted by evill men, while theſe Counſells are on foot we can expect no good.

6.ly, That this is the moſt proper time to deſire of his Majeſty, the alteration and change of Evill Councellors, becauſe the Commonwealth is brought into diſtempers by them, and ſo exhauſted, that we can endure no longer. The next reaſon why we cānot admit of them, is to ſhew our love and fidelity to the King, in great contributions and adventures; when God doth imploy his ſervants, he doth give them ſome promiſe to rouze up their ſpirits, this is the time wherein the Subjects are to ſave the Kingdome, with the hazard of their lives and fortunes; and therefore expect from his Majeſty in a more large and bountifull manner then at other times, as we have weakneſſe at home, ſo we ought to diſcerne the actions abroad, where

where great proviſion is made, and a careleſneſſe and improvidence herein, when our Neighbours are ſo provided, and have ſo great Fleets at Sea, will open a ſudden ruine and deſtruction, before we can be prepared, and therfore now is the fitteſt time to move the King.

And laſtly, that this alteration of Councels, will bring great advantage to the King in his owne Deſignes, in all our Actions, our prayers unto God ſhould be, that his Name might be glorified, ſo our Petitions to his Majeſty, ſhould uſher on our profit and advantage to him.

1. A diſcouragement to the Rebels, a great part of their confidence is in the evill Councellers at home, as by examinations appeareth.

The ſecond advantage, it is great incouragement to the Kings good Subjects at home who hazard their lives, and give aid and contribution, to have things governed for the publique good, it will make men affraid to preferre ſervants to the King, that are evill Councellors, when they ſhall come to an examination of a Triennall Parliament, for ma-

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ny times ſervants are preferred to Princes, for advantage to Forraigne States, next, this will put an Anſwer into the Kings mouth, againſt all importunates, that he is to preferre none, but ſuch as will be approved on by Parliament; thoſe that are honourable and moſt ingenious, are apteſt to be troubled in this kind, and not to deny; therefore the King may anſwer, he hath promiſed his Parliament not to admit of any but by advice in Parliament, this will anſwer them all.

Next advantage, it makes us fitter to enter into union with forraine Nations, and forraine States, and to be made partakers of the ſtrength and aſſiſtance of others, it will fortifie us againſt the deſignes of forraigne Princes, there hath beene cunning councels at *Rome*, and in *Spain*, to reduce us to Popery, if good councels at home, we ſhall be the better prepared to preſerve peace and union, and better reſpect from abroad; laſtly, it will make us fit for any noble deſigne abroad.

FINIS.

ORDERS AND INSTITVTIONS OF VVAR,

Made and ordained by His MAIESTY,
And by Him delivered to His Generall His

EXCELLENCE

The Earle of

NEVVCASTLE.

With the said Earles Speech to the Army at the delivery and publishing the said Orders prefixt.



Nov. Emb. 174

Printed for *F. Johnson*, 1642.

13

ORDERS
INSTRUCTIONS
OF NEWCASTLE

Made and ordained by the

And by Him delivered to his Captains

NEWCASTLE.

With the said Duties Specified to the Ar-
my at the delivery and publishing the
said Orders printed.

Printed for J. Johnson. 1642.

Orders and Inſtitutions of War.

Inprimis, it is by us ordered, That no Colonell, Captaine or other Officer or ſouldier, ſhall be admitted into our ſervice, but ſuch as ſhall take the Oathes of Supremacy and Allegiance.

2. No Papiſt of what degree or quality ſoever ſhall be admitted to ſerve in our Army.

3. All Colonels are commanded to have a ſpeciall care that the due ſervice of God be performed in their ſeverall Regiments, by the Chaplains to each Regiment every Sunday twice, except ſome contingent occaſion of moment be a lawfull impediment for their forbearance.

4. All Colonels, Lievtenant Colonels, Captaines and other inferiour Officers are commanded to repreſſe all diſorders in their ſeverall quarters, as they will anſwer the contrary to our Councell of War if the default be found in them.

5. Whoſoever ſhall preſume to ſweare or blaſpheme the name of God in our quarters, for the firſt offence ſhall ſuffer twelve houres imprisonment, for the ſecond, he ſhall ſuffer foure and twenty houres durance, and for the third he ſhall be whipt and cashiered our Army.

6. Whatſoever ſouldier ſhall be found drunke and ſo neglect his duty, ſhall be puniſhed at the diſcretion of our Court of War, according to the haynouſneſſe of the fact, and the detriment arrived by his default to our ſervice.

7. What Captaine or other Officer that ſhall inflict punishment, or ſtrike any ſouldier without good cauſe of offence given; for ſuch puniſhment or blow ſhall upon complaint made receive cenſure from his ſuperiours.

8. What Captaine or other ſuperiour Officer or inferiour, that ſhall detaine the ſouldiers pay after 'tis delivered to him by our Treaſurer or his ſubordinate Officers, upon complaint made ſhall make full repayment of ſuch moneyes and then be caſhiered our ſervice.

9. Wheras there is and hath been in moſt ſervices divers enormous abuſes committed in Muſters by Muſter-Maſters, Commiſſaries and Officers for that purpoſe, making their Companies ſeem compleat by men hired out of other Companies: We doe therefore command all Colonels, Captains, and other Officers, to take eſpeciall care that their Companies be full, and no ſuch enormities committed: Every Muſter-Maſter ſo offending being lyable to Capitall puniſhment, and every man ſo hired ſhall ſuffer death, for his ſecond offence; for his firſt, lye in Irons during ours or our Generals pleaſure.

10. What ſouldier ſoever that ſhall preſume to ſteale from or plunder any of our good Subjects in his march, or in any Towne where he is billeted, ſhall ſuffer death, if the thing ſo ſtolne or taken be above the value of twelve pence; if under, he ſhall be puniſhed according to the diſcretion of his Officers.

11. Whoſoever ſhall wilfully act any murder upon the perſons of any of our good ſubjects ſouldier or other ſhall ſuffer death.

12. Whoſoever ſhall force or raviſh any woman within our quarters, or any other place, ſhall ſuffer death.

13. Whoſoever draweth any ſword in the preſence of our Generall to doe any harme with it, ſhall loſe his hand.

14. Whoſoever draweth his ſword when his Colours are flying, or upon any march, he ſhall be harquebuſer'd; if it be done in the place where he is billeted, he ſhall onely loſe his hand and be baniſh'd our quarters.

15. Whoſoever draweth his ſword in the quarters after the watch is ſet, with intention of miſchiefe to any, ſhall ſuffer death.

16. No man ſhall hinder our Provoſt-Marſhall or his inferiour Officers from execution of any charge given them by our Generall, who preſumes to doe it ſhall ſuffer death.

17. All that is to be publiſhed and made knowne to all men, ſhall be openly proclaimed by ſound of Drum or Trumpet, that no man plead ignorance for the neglect of his duty. Who ſo is found diſobedient ſhall be puniſh'd as the fault is of importance.

18. No

18. No man ſhall preſume to make any Alarum in the quarter, or ſhoot off his Musket in the quarter but ſhall be ſeverely puniſh'd.

19. After advertiſement is given to ſet the watch, he that ſhall abſent himſelfe without ſome lawfull cauſe, ſhall be puniſh'd with Irons

20. He that is found ſleeping upon his watch in any place of danger ſhall be harquebuſer'd.

21. He who ſhall come off the watch where he is appointed to ſtand, or he who ſhall drinke himſelfe drunke ſo long as he hath the guard ſhall be harquebuſer'd.

23 Whoſoever repaires not to his Colours when he heares the Trumpet ſound or Drum beat ſhall be puniſh'd with Irons.

24. Whenſoever a march is beaten, every man ſhall follow his Colours, neither ſhall any through preſumption ſtay behinde without leave, upon feare of puniſhment.

25. If any ſtay behind in a mutinous faſhion he ſhall be puniſh'd with death.

27. He who doth run from his Colours in the field, ſhall be puniſh'd with death, and if any other ſouldiers kill him in the meane time, he ſhall be free.

28. When occaſion of ſervice is, he who doth firſt run away, if any can kill him he ſhall be free.

29. What Regiment or Company ſhall begin any mutiny, the firſt beginner ſhall be puniſh'd with death, and the reſt that conſent to him ſhall be puniſh'd according to the diſcretion of the Councell of War.

30. Whoſoever ſouldier or other that ſhall directly or indirectly hold intelligence with the enemy, or diſcloſe any of our ſecrets to them or any of them, ſhall as traytors be puniſh'd with death.

31. What Regiment of Horſe or Foot ſhall treat with the Enemy, or enter into any league with him without our leave or our Generals, ſhall be puniſh'd with death.

32. Whoſoever ſhall give over any of our Townes to the Enemy that may be defended againſt them, unleſſe in caſe of neceſſity ſhall be puniſh'd with death.

33. No man ſhall preſume to ſend any challenge to any other of his fellowes, nor to fight any duell in the quarters or without, upon paine of death.

34. They who ſhall hold any manner of conference with the Enemie, without licence from our Generall, ſhall be puniſhed with death.

35. Every one that ſhall not be contented with that quarter which is aſſigned him ſhall, be accounted a Mutiner.

36. If any caſt away any of his Armes, either in the field, or in the quarters, he ſhall be whipt thorow the quarters, as an example to others.

37 Hee who doth pawne any of his Armes, or any Amunition whatſoever, or any other neceſſaries whatſoever uſed in the field, for the firſt & ſecond offences ſhall be whipt thorow the quarters, for the third time he ſhall be puniſh'd as for other theft: Alſo he that bought them, or took them to pawne, be he ſouldier or victualler, or other, ſhall loſe his money, or be puniſhed as he who pawn'd or ſold them.

37. No man ſhall preſume to ſet fire on any towne, village, houſe, barne, out-houſe, hayſtacke, or Mill of any of our Subjects, whoever ſhall be found guilty of any ſuch crime, ſhall ſuffer death without mercy.

38. No man ſhall preſume to wrong any who hath our Warrant or our Generalls for his ſafe paſſage, be he friend or enemie, upon paine of death.

39. He who doth beat his Hoſte or Hoſtis, or any of their ſervants, the firſt and ſecond time, ſhall be put in Irons; the third time he ſhall be puniſhed at the diſcretion of our Officers.

40. None ſhall preſume to wrong any man that brings neceſſaries to our quarters, nor take his horſe from him by force, whoſoever doth, ſhall be puniſhed with death.

41. No ſouldiers ſhall come to the muſter, but at what day and houre they are commanded: no Colonell nor Captaine ſhall preſume to muſter his men without command from our Generall.

42. If any Horſe-man doe borrow either Horſe, Piſtoll, Saddle or Sword to muſter withall, ſo much as is borrowed, ſhall be forfeited, and he that doth it ſhall be put out of our ſervice, and he that lenderh them ſhall forfeit one half to the captain, the other half to the Provoſt.

43. If it can be proved that any Horſe-man doe ſpoyle his Horſe willingly of purpoſe, to returne home, he ſhall be held a coward, loſe his Horſe, and be turned out of the ſervice.

44. No ſouldier whatſoever, Horſe or Foot, ſhall be caſt off by his Captaine, or any inferiour Officer, without conſent of the Colonell.

45. No Colonell nor Captaine ſhall licence any ſouldier, either Horſe or Foot, to depart the field without leave of the Generall, as he will anſwer the ſame, and incurre our diſpleaſure.

46. Any Souldier, Gentleman or other, that ſhall be maymed, or loſe any limbe in this our preſent ſervice, ſhall have a competent penſion allowed him to ſubſiſt upon during his life.

47. If any Captaine, or other Commander, doe lend his ſouldiers to any other Captaine, it ſhall be done in the preſence of our Muſter-maſters, that ſo our ſervice be not neglected.

48. All our Souldiers We doe hereby ſtrictly require to avoid all quarrells and offences one to another, to give due obedience and fit reſpects to their Captaines, Lievtenants, Enſignes and other inferiour Officers.

49. We alſo require, and ſtrictly command all Enſignes, Lievtenants, Captaines, to give the ſame reſpects to our officers of the field; as Serjeant-Majors, Lievtenant-Colonells and Colonells.

50. As we expect they and all the reſt of our Army by our expreſſe command, doe the right Honourable, Our truſty and welbeloved Couſen and Councellor, *William* Earle of *Newcaſtle*, his Excellence, whom wee have conſtituted and ordained Generall of all our preſent Forces.

51. And we doe hereby will and require our ſaid truſty and welbeloved Couſin and Councellour, *William*, Earle of *Newcaſtle*, his Excellence, our Generall, ſo conſtituted and ordained, to ſee all theſe, and all other our Ordinances of war whatſoever, put in execution by his immediate officers, that ſo our Cauſe may ſucceed proſperouſly, and We, with the Almighties aſſiſtance, be victorious over all our Enemies.

His *Excellence*, the Earle of *Newcastle's* SPEECH to his Colonels, and other Commanders, at his receiving the charge of Generall, and the precedent Orders from his Majestie.

LOrds and Gentlemen, my Noble Friends and fellow Souldiers, I could have heartily wished, that either the Earle of *Lindsey*, who before commanded you, had evaded his untimely destiny; or that his sacred Majesty had beene pleased to have confer'd the successive managing of this office to one of better abilities then my selfe; but since I am invested with this charge, I shall study to demeane my self like a faithfull Subject to my Prince, a true legitimate sonne to my mother the Common-wealth, and a just and loving Chiefe to you all; to use incouragementss to men of fortitude, is an implicit diminution to their valours. I shall not therefore so much undervalue your's, as to intrude an exhortation upon your courages, onely I shall desire you will keepe those men under your commands free from disorders, performing with all care and diligence, these Instructions which I now as your Generall am ingaged to deliver to you from his sacred Majesty: We are here in our owne Country, a sad and lamentable affaire it is in Armes, and must imploy our hands against our selves, our brothers; if we must fight, I make no doubt of your deportement in the affaires of war, but could heartily wish, and so I hope you doe all wish with me, that we might be happy in a faire and sudden attonement between his Majesty and his high Court of Parliament; 'tis not improbable, but it may be effected, if not, I hope you will all fight as valiantly as I shall leade you on resolutely, and (if it so please God) bring you off with safety.

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A DECLARATION AND

Manifeſtation of the Proceedings of both Armies, alſo a true Relation of the remarkable Paſſages that have happened ſince Saturday, from the beginning of the fight to this preſent ſeventeenth of November.

Together with their plundering of certaine Weſt-Countrey Waines, and the retteat of Ais Majeſties Forces, as alſo of the death of certaine noble and eminent Perſonages of His Majeſties Army: and how His Majeſty ſent a Herald of Armes concerning a Treaty of Peace, and while the paper was reading, a Cannon vvas ſhot off, and the Bullet whizzed by his Excellencies Eare.

Alſo the manner of His Majeſties Armies Retreat from Brainford *to* Kingſtone *upon* Thames, *and to* Gilford, *His Majeſty being now at* Oatlands: *with the Reſolution of the Parliaments Forces to purſue them.*

LONDON,
Printed for *Tho. Watſon* and *Wil. Cook*.. 1642.

A

DECLARATION

AND MANIFESTATION OF

the Proceedings of both Armies, and alſo a true Relation of all the remarkable paſſages that have happened ſince Saturday from the beginning of the Fight to this preſent 17. of November, and of their plundering, &c.

THe Plague proceeds from the hand of God, War from the hands of men; the ſins of men provoking the juſtice of Almighty God both to viſit and chaſtiſe them. The hand of God hath theſe many yeers with ſlow and unwilling ſtrokes been correcting this Nation to repentance: and becauſe our willing blindneſſe would not let us take notice of the hand of God, he hath now left us to be puniſhed by the hands of men, in which God hath increaſed his judgments, as we have increaſed our ſins, and inſenſibly, yet greedily, we fall from one miſery to another; from the hands of God we

are fallen into the hands of men, & miſtaken in diſtempers of Religion either through too glaring or too dimme a zeale, wee have armed both Heaven and earth againſt us. What a miſery and an aſtoniſhment of heart is it, what a horrour, what a wonder to behold a Nation whome the ſucceſſion of ſo many Princes had kept long flouriſhing in Peace, whome the bounty of the Sea had with watry armes increaſed, and defended from all forreigne danger, whom the honour of their Cheivalry had made the envy and ſupportance of other Nations ſhould fall now divided amongſt themſelves, and whome no hands but their owne could overcome ſhould dig into their owne bowells, and by a lamentable effuſion of bloud ſhould make their owne ſlaughters the beſt Annalls of their immortality, and Religion? In the Relation of the Battaile at Kinton there haue not beene wanting able tongues and pennes? but becauſe Fancy hath perſwaded many men to bring in Victory to what ſide they pleaſe, and the truth of the proceedings in that battle, hath by Royall Authority Printed at Oxford been much inverted, I have addreſſed ſir this Relation of the battaile at Brainford unto you, and that without faction or affection, the Cauſes whereof are farre aſunder from me.

On Saterday in the afternoone his Majeſties Forces taking the advantage of the Miſt in a cloſe and ſtill march brought up their forces unto Brainford, they had entred the old towne as farr as the Bridge, where they were incountred by my Lord Roberts Regiment, who hearing how neare the Kings forces had advanced themſelves, removed that morning from Putney, and were now marching towards Acton where the night before they were to lodge. The unexpected preſence of his Majeſties forces did not amaze them, but incourage them, with great reſolution they came up unto the charge, my Lord Roberts himſelf amongſt the formoſt beſtirred him moſt bravely, and ſhewed himſelfe moſt worthy of ſo abſolute a Regiment as they themſelves worthy of ſo brave a Colonell, maugre the forces of Prince Rupert they ſtill maintained the Bridge, and with one Regiment did oppoſe the Army Royall. When their powder and ſhot was ſpent they would not abandon the place, & were leſſe weary of their Cauſe & Colonell then of their lives, They reſolved with their Swords and butt end of Muskets to diſpute it out unto the laſt man.

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when (as ſucceſſe often attends high reſolves) behold where Colonel Hampdens and Colonell Hollis Regiment came in to ſecond them, and clearing the bridge with the loſſe but of a few of our men, made great ſlaughter of the adverſaries. The night following paſſed with little ſleep on either ſide, they were carefull to obſerve all advantages and warnings whatſoever, and the noiſe of preparations from London did incourage one, and affright the other. In the morning it was reported that His Majeſty had ſent unto his Excellence concerning a Treaty of Peace; his Excellence had that morning drawn forth and marſhalled his Army, with intent either to receive or give the battell. He was more deſirous of peace then victory, and while with earneſt eyes he vvas peruſing the Paper from His Majeſty, the hope and harmony of peace vvas loſt in the lowd voice of a Canon, vvhich at that inſtant had di charged a bullet amongſt his Excellencies Troupes, and whizzing by his Excellencies eare, gave him counſell, where ever he heard of t' at, to looke unto himſelf; no greater hoſtility was that day acted, and his Majeſties meſſengers for a pretended peace were rather admitted then believed. The ſouldiers cried, no parley, and were very eager to have the fight begun. That afternoon there came up two Ve'els which were appointed to guard the Thames, and diſcharged many ſmall Peeces againſt Sion Houſe, vvhich belongs unto my Lord of Northumberland, and vvhere it is thought were then reſident ſome perſons of the higheſt account in His Majeſties Army, they did beat downe and maime much of the building which ſtood towards the waters ſide, and were ſecure themſelves by reaſon that the peeces that were planted on the top of Sion houſe did ſtill ſhoot over them, and thoſe that vvere planted lovver vvere diſcharged vvith ſo much inconvenience, that they never came neer them: hovvſoever one of our Veſſels in their returne to London vvas ſunk, the Men, Cannon and Ammunition being all preſerved. Our men that performed this ſervice by vvater gave the Kings Engineeres much commendation, and ſaid, they never ſavv men give fire better. Tovvards th evening Prince Robert made as if he vvould incampe himſelfe, and the Works ſeemed to be followed vvith great induſtry from Brainford up tovvards my Lord of Deſmonds houſe, but all in policie, for by that invention he had the meanes and opportunity to withdraw his Canon & Artillery from Brainford vvith leſſe ſuſpition, which being obtained

obtayned he retreated with ſome diſorder and what ſpeed he could towards Kingſton. This was no ſooer diicovered by his Excellence, but he thundred againſt him with 16 or, 18. Cannon ſhot which overtook his troops with as much indignation as they ran away with feere, and levelling of them with the ground told them how bad a counceller was feare. There was after their depaature many muskets found that inſtead of bulets were laden with arrows which in the muskets were united into one body and ſeemed but one arrow, but in the diſcharge they divided themſelves, and were full of danger, a new and deſperate way of murther,

The infantry of his Majeſty now extreamely poore, many of them are reported to be Iriſh, had you ſeene them, you would have called them rather the ragged then the royall regiments, to cover which deſect aſſiſted by neceſſity the mother of invention, they found a means to relieve themſelves.

On Munday about ten of the clock in the morning it was their fortune to meet with 4 or 5 wains laden with cloath from Glocester-ſhire were conveighing their carriag unto London with out any long ſalutation the ſouldiers demanded of them what was their carriage, although it is not to be doubted but that thay knew very well what it was anſwer was made with much ſpeek and more trembling, that it was cloath which they were carrying unto London thay deſired them as they were gentremen they would not wrong them they demanded of them again if they knew what the comm ſſion of Aarray was, which when they replyed, they did not very well, they told them that they would help their underſtandings to conceive it, and cutting the cords from the wains, & ſhewing them in what a naked eſtate their preſent condition was, they fel to plundring of the wains the firſt man that drew his ſword was one Hemor, he had bin ſometimes a barber in the City, & a mad ſhaver in the field. The cloath was not meaſured by the yard, & the handfull over he ſaid was the City meaſure, & a little to preciſe, the which he did abhorre, but from the elbow to the end of the middle finger, which he called a cubite, two cubites and a halfe was allowed for a yard, and ſometimes grumbled at as ſcanting meaſure to, thus they devided amongſt them with their ſwords the poor mans cloath who cryed out Gent, what mean you, anſwer was made that they wanted cloaths, & that they meant

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to make them underſtand, and to obey the Commiſſion of Array, and having ſufficiently pillaged the wains, they made after their comrads with what ſpeed they could, who wondring to ſee every man laden with ſo much cloth, deſired to be partakers of their adventure, and would fain know how honeſtly they came by it. According to Sherards premonition they returned no other anſwer but this, Cloth, Oth, Noth, which being in a language not to be underſtood, was thus conſtrued by them; Cloth, that they had gotten cloth to make them a ſuit: Oth, that they owed for it: Noth, that they would pay nothing for it. Thus in the midſt of danger, and his Excellencies Army purſuing them at the heels, did they make a ſport of robbery, a wretched ſort of people, who condemned to robbery, do thrive by extortion, as the uſurer by his money, and by a leſſe cruell method they have found a more compendious way by rapine and deſtruction unto wealth.

On the report of the death of ſome ſouldiers in my Lord Roberts his Regiment on Saturday laſt, their wives now in London, whoſe names had almoſt dropt from my pen, hearing of it, did forthwith put themſelves into mourning habit, but miſtaken in the intelligence, on the munday following did ſhake off at once both their ſorrowes and blacks, one of them who was overcome with ſorrow at the report of her husbands death, was wonderfully re-comforted at the ſight of his return, wherein her excellence was ſuch, that ſhe began now to feel a neerer violence from her own joy, and fainting away in his armes, had almoſt made him a widdower, whoſe widdow ſhe ſuppoſed ſhe had been.

One thing cannot be forgotten, and that is, that it is generally believed that Prince Robert is dead, and that he was ſlain at the battell of Kynton, and to be one of thoſe brave Cavaliers that were buried in Chriſt-Church at the Kings firſt coming to Oxford, and that he who perſonates him now is William the young Lord Strafford, who is much like P. Robert in growth and ſtature, but more like his father in phyſiognomy, who was too true a prophet of theſe civill tumults. And to add a greater belief to this apprehenſion & report, beſides the acknowledgment that it is a frequent policy in war ſo to do, to keep the army undiſcouraged, is an obſervation upon my L. of Northamptons death, who was a principall agent for his Majeſty in Warwickſhire for the commiſſion of Array; it is credibly reported that he was

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ſlain before Coventry at the ſame time when Captaine Leg was taken priſoner; for ſince that time he was never heard of, nor any newes concerning him, and that becauſe he ſhould not be diſcovered by any of the Parliaments ſouldiers, in that ſuddain tumult and confuſion, one of his own ſouldiers, being unable to carry him away, did cut off his head and took it with him, the policy of war in this way preventing the juſtice of the Parliement.

The Lord Brook on munday morning, being the 14. of Novemb. ſet forward from his own houſe in Holborne towards the Army, hee had the acclamations and hearty wiſhes of all the people as he paſſed by, and no doubt but his journey will find ſucceſſe, which hath beene furthered by ſo many prayers.

On munday night there was brought to Black-Friers from Brainford the body of Lieutenant Colonel Quales, who was ſlain at Brainford, and to be interred with ſome others there ſlain in one common grave, but being conveighed (as was ſaid) to London, he received more ſolemne rights, and ſlept alone.

On that night there was brought from Brainford guarded by ſome of Colonell Hollis Regiment 22. Cavaliers, moſt of them extremly poor, ſome of them extremely wounded, neither had any of them the aſpect of a true ſouldier, except two Gentlemen, one of which was ſaid to have been ſomtimes of the inner Temple, and a Knights ſon of great repute in Oxfordſhire.

His Majeſty is this day, being the 15. of Novemb. at Iſleworth, ſome part of his Excellencies Army are marched to meet Prince Roberts Forces on the Front, and his Excellency continueth ſtil to purſue them on the Reare; it is verily believed that ere many dayes be paſſed over, Prince Robert and his Forces will be ſo hem'd in, that he will no more finde means and opportunity to eſcape, that his flying army will have their wings cut, neither that there ſhall be any ſlight or ſtratagem for the further delay of the warre, but that their unnaturall tumults ſhall finde a period by a ſpeedy reconcilement, or by a happy victory, wherein His Majeſties Perſon ſhalbe ſecured from any further danger, his royall thoughts from entertaining any evill counſels, and his Kingdomes from the pale hand of ruine, and the bloudy one of War.

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THE Daily Proceedings OF HIS MAJESTIES

Fleet on the Narrow Seas, from the 17. of October to the 15. day of November, since the departure of the

EARLE OF WARWICK,

Lord Admirall of the Navie, being now under the conduct of the Vice-Admirall Captaine *Battie*.

Wherein is declared the Journall and passages of every particular day, what Ships and Ammunition they took, and what speciall places they coasted during the foresaid time,

From the 17. of October to the 15. of November.

LONKON,

Novemb. 18. Printed for *Jon. Wright.* 1642.

A PERFECT DIURNALL

of all ſuch Paſſages as have happened in the Engliſh Fleet on the narrow Seas, ſince the departure of the Lord Admirall:

From the 17. *of October to the* 13. *of November.*

October 17.

ON this day about 10. of the clock the Lord Admirall with a number of Captains and Gentlemen landed at *Dover*, at whoſe landing there was a great triumph in token of our love to his renowned actions, our Fleet of Ships being about 32. diſcharged three times on all ſides, ſo that there were neere 200. Peeces of Ordnance diſcharged at that time, with many expreſſions of joy and hearty wiſhes for our Admirals good ſucceſſe upon the land; at whoſe departure all Maſters and Mariners much lamented, though they had Malago Sack of the beſt to cheriſh their comfortleſſe hearts, that afterward there was health upon health drunk that day in abundance, as alſo to the Vice-Admirall Captaine *Battie*, who hath the whole charge of the Navy in the Earle of *Warwicks* abſence.

Octob. 18. We weighed our anchors, and the greater Ships bore for the Kings Channell, where they anchored that night, and ſome of the leſſer Ships kept their courſe through the Channell next

the *Downes*, by 8. of the clock in the evening they were welcomed by the Reare Admirall, and the S. *George*, which were newly come into the *Downes* from *Portſmouth*, but our Vice-Admirall with the reſt of the great ſhips came not untill the next day at noon, at whoſe arrivall we met with three French Men of Warre which refuſed to do their obeyſance to His Majeſties ſhips, wherupon our Admirall gave them a broad ſide, who ſtraigheway ſtruck their top ſailes.

Octob. 19. Our Vice-Admirall came aſhore at S. *Margarets* with divers Captaines, where he was welcomed by the expreſſion of divers peeces of ordnance ſhot from ſeverall places.

Octob. 20. We rode ſtill at anchor, the Vice-Admirall neither viſiting any of the ſhips, nor going aſhore, but placed and diſplaced certain Captaines, whoſe names for the preſent I forbeare to ſpeak of, till the next opportunity.

Octob. 21. We had a muſter, and rode ſtill in the *Downes*, the Whelps being imployed unto *Holland*, and weighed anchor with a Weſterly wind, about 5. of the clock in the evening the Antilope came into our Fleet, who had been at the *Brill*, and brought us newes that there were 17. ſaile of Flemmiſh Hoyes as then going to the *Brill* with French ſouldiers: another ſhip being full of French Commanders, would not ſtrike ſaile unto His Majeſties ſhips, upon which Captaine *Fox* diſcharged two or three peeces of Ordnance upon them, and then, and not before, he ſtruck the top-ſaile down upon the cape.

Octob. 22. We lay ſtill at anchor, and the Vice-Admirall going aſhore was again welcomed as before.

Octob. 23. We were divided into Squadrons of 3. and to each Squadron were annexed 5. Merchants ſhips, and ſo by conſent were diſperſt about ſeverall places.

Octob. 24. The Leopard and the Samſon with two Whelpes weighed anchor very early in the morning, and coaſted about *Callis* Road, and came in to the reſt of the Fleet on the *Downes* that evening.

Octob. 25. The Lyon, the Freeman, with two Whelps, weighed anchor and left the Fleet, the Whelps came in the next day about noone, and the other two about night; at whoſe returne wee had newes of a fight betwixt a Hollander and 2. Dunkerks Slopes on our ſeas neer *Dover* road, the Hollander, having 10. peeces of ordnance, was taken by the Slopes, his men all hurt but 4. and the Gunner kild; but an Engliſh ſhip, called the Bleſſing, reſcued him, and gave the Hollander his ſhip againe.

Octob. 26. About twelve of the clock we met the King of *Denmarks* Man of Warre, chaſing of a Merchants ſhip of *London*, which came from the Eaſt Indies, but ſhe was conſtrained to put in for *Ireland*, where this Man of War had fetcht her out: he ſaluted our Vice-Admirall with many peeces of ordnance, which were anſwered againe with the like: at the laſt we boarded her, and took therin armour for 5000. men going to *Newcaſtle*, which we made ſtay of, and intend to ſend her with a ſafe convoy to *London*.

Octob. 27.

Octob. 27, 28, 29. We lay at anchor, wanting proviſion of bisket, but we were ſupplied in *Suſſex*.

Octob. 30. The wind being calm at W. and by S. we weighed anchor, and ſailed to and fro, praying for a faire gale of wind to courſe the ſea; for our Vice-Admirall had notice given him of 14. Flemins and 14. French which kept nigh *Portland*, but ſince we heard they were parted, nevertheleſſe we diſcharged a peece of ordnance, and put out a red flag in the Meſon ſhroud: immediately the Captaines and Maſters of every ſhip made their repair aboard, where we called a Councell of Warre, in which it was ordered, that if in caſe we met with the Hollanders and French Fleet together, and that the French would not do their obeyſance, to ſend to the Hollanders to tell them, we did not think they would any wayes come againſt the King and Parliament, ſo according to their anſwers to deale with them, who ſent us a faire anſwer, that they never had any intent to come againſt the King or Parliament, the King being their only Protector.

Novemb. 1. We came to *Dannaſe*, which is the Eaſterly part of the *Iſle of Wight*, and about 11. a clock we came to anchor 2. or 3. leagues from the Iſle, where we lay till 4. of the clock the next morning.

Novemb. 2. We came to *S. Ellen* near the *Iſle of Wight*, where we rode untill the 5. of this moneth, and weighing anchor we deſcried 40. and odd ſaile, whom we thought to be the Dutch and French Fleet; but when we came up to them, we found them to be Flemmiſh Merchants, which came out of *France* with ſalt, except ſome 3. or 4. men of warre:

we

we ſpake with ſome of them, and after ſome ſmall view of them, we parted.

Novemb. 5. We came into *Plymouth* Sound, all the way not paſt any thing of note, ſave that we ſeized on two Dunkerks laden with Ammunition for *Ireland*: but ſince our coming here, and before, we heard that the Flemins have ſworn never to lift up their hands againſt the King or Parliament of *England*, and that they are not in company with the French, who have been about our coaſts, but are now gone; we onely ſtay for a faire wind to carie us to the Lands end, and as farre as *Silly*, and ſo I think we ſhall return hither againe, whence what may paſſe hereafter of more conſequence I ſhall be glad to adviſe you, and ſhould joy to ſee ſome ſport if any durſt meet us; but I feare that labour will be ſaved; but we ſhall not reſt till we have met with the King of *France* his Army, which is about 10000 ſouldiers, but we ſhall narrowly watch their landing upon any of our coaſts.

Novemb. 6. We weighed anchor out of *Plymouth* Sound, and came neare the *Iſle of Silly*, and on the ſame day we came into the Sound again, where we found one of the King of *France* his Dragons, being ſuch a ſhip as one of His Majeſties Whelps, having with her two ſmall Barks, the one he had relieved out of the hands of Dunkerks; the Captaine of the ſhip went aboard our Admirall, but ſtayed not long, but was diſcharged, he told our Vice-Admirall that 12. ſaile of Dutch, and 14. ſail of French which lay about our coaſt, waiting for purchaſe.

Novemb. 7. We coaſted up and down, and within ſhot of *Poole* there were three French Barks laid at anchor

anchor driven in through tempestuous weather, our ships were too great a burden to follow them, but we sent our shallops well man'd to board them, and there was found therein 1000. mens armour, going for *Ireland*, all which we seized on, and have stayed the Barks till further order of Parliament.

Novemb. 8. Within 3 leagues of *Dartmouth* we seized on a Flemish ship who had landed divers commanders, as by the examination of the Master of the ship it appeared, that they were sent into *Cornwall* with Letters from Colonell *Goring* to Sir *Ralph Hopton*, the ship wee gave in charge to the Maior of *Dartmouth*, the Captain and soldiers sent to *London*.

Novem. 9, 10. We spied a Fleet of Dunkerks coming from the Southward, suspecting Colonel *Goring* and others to be therein, but the swiftnesse of their small vessels out-sailed our Fleet.

Novemb. 11. We took the Dutch man of war that landed Prince *Robert* in *England*, who was laden with store of ammunition, and going for *Lyme* in *Dorsetshire*, we have distrained both ship and ammunition till the Prince shall reprieve them.

Novemb. 12. Wee had order to come for *Portsmouth*, and what further order as yet I know not, but we hope we shall make a good voyage, and take all the scouts roving up and downe our coasts; for we have laid diligent wait in all creeks, to stop the passage of the Cavaliers from coming out or going in, in the *interim* if any thing passe, you shall heare from me, but believe no report contrary to this journall, which is the truth of our proceedings.

FINIS.

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THE *ENGLISH* INTELLIGENCER,

SHEWING

The true and moſt remarkeable Paſſages that have hapned in this Kingdome.

Namely,

At { *Cheſter.* *York.* *Nottingham.* *Lincolne-ſhire.* *Norfolke.* *Cambridge.* *Somerſet-ſhire.* *Cornwall.* *South-Wales.* *Exceſter.* *Warwick-ſhire.* *Briſtoll.* *Middleſex.* *Surrey.* *With the parts adjoyning.*

Together with ſome few Paſſages in *Ireland*, and ſundry forreign parts.

From Saturday the 12. till Friday the 18. of this preſent *November.*

London, Printed for *Iohn Iohnſon.* 1642.

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Friday, 12. November.

THis day in the City of Chester Drums beat for Voluntiers to serve His Majesty under the command of *James* Earle of Darby; but it was to small effect, but very few resorting to his Colours but some scattering Welsh-men. This day also in this City was a Speech made by a Gentleman of my Lord of Darbies in the Towne-house, requesting the loane of ten thousand to the said Earle for His Majesties use; but answer was made him, that the Citizens were so impoverished for want of trade since the wars in Ireland, and the combustions here, that it were enough to breed an insurrection to demand such a summe. Towards Evening a Barke arrived at Hilbree, 14 miles beneath Chester, bringing in here many prisoners of quality out of Ireland, which are a comming up to London with all expedition.

This day also it was rumor'd in and about the City of London, that the King with all his Forces was neare Branford, which made very strait watch to be kept, every man standing on his guard. When the truth was, there was onely some of his vant Currors at Turneham Greene near Branford, that skirmish'd with some of our Forces that were billited thereabouts, there not being above twenty persons of all sorts lost in that conflict.

It was alſo this day ordered by the Honourable the High Court of Parliament, That the Lord Mayor of London ſhould cauſe a daily and diligent enquiry in the ſaid City and the Suburbs thereof, what ſtore of ſtrangers are arrived there, and of what quality; to whom for the better diſcovery how their intentions are to the Common-wealth, he has to offer them the Propoſitions for Money and Plate, that thoſe who malignantly refuſe, may be diſpoſed of according to the diſcretion of the Parliament.

Sunday 13. *November.*

IT was reported that this day there was a battell between our Forces and His Majeſties on Turneham Greene near Brainford, but there was no ſuch matter, that rumour riſing only from the skirmiſh which was the day before. There were ſome ſix Cavaliers or thereabouts taken drunke in an Inne in Brainford, and as Malignants brought to Newgate.

It was alſo reported, that the Kings Forces had taken Sion Houſe, and intended to fortifie it, there being no ſuch matter; Howſoever to prevent its ſurpriſall by the Malignants, the Earle of Northumberland whoſe houſe it is, out of his true affection and noble care of the Common-wealth, it being a place of conſiderable ſtrength, gave order it ſhould be demoliſh'd, ſo little doth that worthy Earle value his particular profit.

In the afternoone, three hundred Saylors that had liſted themſelves Dragoneers for the ſervice of the Parliament, rode arm'd out of the City towards their rendezvouz.

This afternoone during the time of Divine Service fell out a lamentable accident at Lanceſton in Cornwall, the *George* the beſt Inne there being on a ſudden fire was burned downe to the ground, the man of the houſe a very ſufficient man, being well affected to the Parliament. It is certainly affirmed it was done by ſome of Sir *Ralph Hoptons* miſchievous Cavaliers, who inſtead of helping to extinguiſh the flame, were very buſie in rifling Trunks, and ſeizing on Money and Plate. Sir *Ralph* is not

far

far hence with ſome 3000 men, and daily inforces the honeſt and wealthy men hereabouts to contribute money towards the maintenance of his wicked Cavaliers. God deliver us from their barbarous cruelties.

Munday, 14. November.

TO day before the City of Coventry appeared ſome hundred and odde men very neat the wals in armes, fifty of them being Horſemen, the Garriſon gueſſing them to be Cavaliers, made out upon them, they ſtood to it for a matter of two houres very valiantly, till the Towne iſſuing forth, they were put to rout, ſome forty of them ſlaine and twenty taken priſoners; they were ſome of the dregs of the Kings Forces, moſt Welſh-men that ran away from Keynton, and came here heping for plunder, as ſome of the priſoners confeſſ'd.

To day about nine of the clocke Drums were beaten in Warwicke for ſupplyes to ſerve the Parliament, many offering themſelves willingly, being able Yeomens ſonnes in the Countrey, for the love they beare to the cauſe and to my L. *Brooke*.

This day alſo in London Drums beat for a ſupply to the Regiment of Red-coats. Many Prentiſes emulating the glory their fellowes have won on the Cavaliers, liſting themſelves to ſerve in the Parliaments quarrell.

A Ship neare Lyn in Norfolke was ſurpriſed by ſome Merchant-men of that good Towne, and brought into their Haven, which had in her good ſtore of Ammunition, eſpecially Powder which was ſent from Dunkirke to New Caſtle.

There was likewiſe a report out of Kent very frequent, that Prince *Robert* was much wiſh'd for, and daily expected among the Malignants in that County.

This day the two peeces of Artillery which were planted on the Bridge at Chertſey by the Cavaliers to ſtop the paſſage of Weſterne Barges, were ſurpriſed by a party out of the Garriſon of Windſor-Caſtle, under the Command of Colonell *Ven*, he Cavaliers being all either ſlaine or taken priſoners. Divers

Cavaliers and Malignants, were this day assembled at *Basing-stoke* in *Hampshire*, where they would have got some plunder, but the Country-men standing valiantly one to another, beat them away with great losse.

Tuesday, 15. Novemb.

THis day Letters were read, that were sent from *Yorke*, intimating, that the Lord *Fairefax*, Sir *Iohn Savile*, Sir *Edw. Rodes*, and Captaine *Hotham*, had made divers assaults upon the City of *Yorke*, in which they had slaine and taken divers malignants; that the City cannot possibly indure a weeke longer, famine beginning shrewdly to perplex them. The Earle of *Newcastles* succours which they expected failing them: this day divers of the garrison souldiers of *Shrewsbury*, made an inrode as far as *Bridgenorth*, where by some wel-affected Gentlemen of that County, they were resisted, some of them slaine, and the others made prisoners; The County of *Cambridge* and Isle of *Ely*, as is reported, are raising some considerable number of forces to joyne with their neighbours, the *Essex* men. At *Banbury* this day, three or foure of the Cavaliers, committed a bloody murther upon the person of one *Iohn Seavle* and his two daughters, whom in most vile manner they sought to force to their lusts, but the modest maidens resisting, and their father comming in to their rescue, honestly rebuked these villaines, at whom one of them discharging his Petronel, shot him cleane thorow, the other in the mean time strugling with the maids, to whom could come no rescue, their house being halfe a mile from the towne, at last they found them both, and the maids reviling them for their basenesse, they stabb'd them both with their ponyards, the one to death, the other is yet alive, but in very great danger of perishing.

Wednesday, 16. Novebr.

THis day was brought up to Towne from *Colebrooke*, or thereabouts, some sixteene Cavaliers, bound as prisoners; this

This day alſo the Sconce or Hornwork in *Lincolns Inne-fields* was finiſhed.: It is certified by Letters from *Minihead* in *Sommerſetſhire*, that there was taken on that Coaſt, two *Dunkirk* Frigots, bound for *Ireland* with Ammunition, which is made prize of; as alſo that lately there hath happened neer *Bandon bridge* in the weſt of *Ireland*, between the forces of the *Munſter* Rebels and the Earle of *Inchequid*, where the Rebels had a mighty overthrow; the particulars of it are not yet knowne. It is rumoured here about towne, that his Majeſties Army is on *Surrey* ſide, expecting ſome recuit out of *Kent*, and that the King is private at ſome place, and not with his Army. An honeſt man at *Pendennis* in *Cornwall* was hanged up by Sir *Ralph Hoptons* Cavaliers, for praying God to bleſſe the Parliament.

At *Lewis* in *Suſſex*, ſome of Colonell *Gorings* friends went about to ſeduce divers of the honeſt Inhabitants to aſſiſt the malignants againſt the Parliament, but their practiſes were diſcovered, and thoſe buſie fellowes laid hold of, and put in ſafe cuſtody by the welaffected Magiſtrates there From *Plimmouth* news was brought up this day, that there are ſome ſhips ſeene hovering up and downe thoſe Coaſts, they appeare to be Eaſterling, perhaps ſome from *Dunkirke*, ſent to aid the malignants

Thurſday, 17. Novemb.

FRom *Nottinghamſhire* it is certified, that Maſter *Charles White*, who lately raiſed a Troop of Dragoneres for the ſervice of the Parliament, goes on very couragiouſly againſt the Malignants in that County, and that divers other wel-affected Gentlemen by his example, intend to raiſe more Troops for the ſaid ſervice.

In *Lincolnſhire* the courage of the Malignants is quite quaſht at notice of the daily defeats given hereabouts to their party by his Excellence the Earle of *Eſſex* his Forces.

From *Surrey* it is affirm'd, about thoſe parts where the Cavaliers are that Prince *Robert* is without doubt very dangerouſly ill of a Fever, which he fell into by the feſtring of ſome of his wounds, taken in his laſt skirmiſh with our Forces: daily inſolences are committed thereabouts by the Cavaliers, ſo that the whole Countrey is very much oppreſſed by their open violences. Sir *Lewis Dives* is reported abſolutly to be dead.

From

From *Windſor* we heare, that the garriſon there is in very good plight, reſolute and feareleſſe, not caring a jot for the Kings whole Forces.

Out of *Norfolke* Letters this day teſtifie, that the *Yarmouth* men have had a fight at Sea with ſome *Dunkirk* Frigotes that would not come in to them, nor ſtrike their tops, they had a conflict for very neere two houres, and at laſt, two of them being very nimble veſſels, tack'd about, and got away before the wind, the other being ſhot thorow and thorow, they boarded and tooke, and found in her much ammunition bound for *Ireland* to aſſiſt the Rebels about *Wexford*.

From *Chepſtow* and other places in the borders of *South-Wales*, we heare that the Malignants, Papiſts and others, flocke together to the Lord *Herbert*, who is raiſing men in thoſe parts for the Malignant party againſt the Parliament.

It is rumoured that the *Dunkirke* Frigotes thinking to ſurprize divers of the *Hollanders* Herring buſſes comming from *Yarmouth*, were by their convoy of men of war, ſhrewdly beaten, ſo that they will hardly come abroad any more this Winter into theſe ſeas.

It is ſaid, that Sir *Ralph Hopton* having got together all the men he can in *Cornwall*, which are ſome three thouſand, is marching from thence, whether towards the King, or his old confederate, the Marques *Hertford*, is not knowne, howſoever the County of *Devon* is up to reſiſt his paſſing: the noble City of *Exceſter*, being well mand and fortified to prevent any attempt hee ſhall practiſe upon them, that wealthy place meaning not to be rifled by his theeviſh crew, but to ſtand for the Parliament and their own ſafeties.

Briſtoll is in an admirable poſture of war, where no Malignants dare come, they be all thereabout for the Parliament.

The Kings Army have ſo plundered that County round about where they are, that they are in ſo great diſtreſſe for victuals, ſo that they muſt either remove, diſband, or famiſh.

FINIS.

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THE TWO

SPEECHES

OF THE

LORD *WHARTON*,

Spoken in Guild-Hall, *Octob.* 27. 1642.

In which are contained a full and true Relation of the Battell betweene the two Armies at *Kinton*.

Corrected by the Authors owne hand.



London Printed for *Sa: Gellibrand*, 1642.

The Lord VVharton *his Speech.*

MY Lords, and you the Aldermen, and Commons of this City, in a buſineſſe of this very great conſequence & concernment, it was very well known to my Lord Generall, that you could not but bee full of great expectations: whereupon my Lord according to his duty tooke care for to give information to the Parliament, to thoſe that had ſent him, of what had proceeded; in the very next place it was his particular reſpect to this City, to my Lord Maior, the Aldermen, the Common Councell, and all the Commons of this Citie, that they might likewiſe be acquainted with the ſucceſſe of that buſineſſe, towards which they themſelves had beene at ſo much expences, and had ſhewed ſo much love and kindneſſe in all the proceedings of this buſineſſe: for that purpoſe, becauſe that Letters might be uncertaine, and might miſcarry, there being great interception of them, (the Forces of the Armies being cloſe together) my Lord thought fit to ſend Maſter *Strode*, a Member of the Houſe of Commons, and my ſelf, who ſhould not willingly have undertaken to have beene meſſengers of ill tidings, and for the truth of our report, though we already heare that there are thoſe that have ſo much malignity as to oppoſe it, yet the certainty of it will cleare it ſelfe, and therefore there ſhall neede no Apologies to be made, but that which ſhalbe ſaid to you ſhalbe nothing but the truth, in a very cleare way of relation of what hath paſt.

Gentlemen, I ſhall open to you as neare as I can, as it comes within my memory, thoſe things of circumſtance which are worthy the taking notice of, and one in the firſt place ſhall bee, the occaſion why ſo many of the Forces were not then upon the place, which you will finde to be upon very good ground and reaſon, for the preſervation of the Countries that were behind, and of this Citie, which is the particular thing in the care, and now under the diligence of my Lord General to preſerve. There was left at Hereford, which lies upon the confines of Wales, a Regiment of Foot under the Command of my L. of Stamford,

and

and a Troop or two of Horſe, that the power of Wales might not fall in upon Gloceſter-ſhire, and upon the of river of Severn, and ſo upon the Weſt. There was likewiſe left at Worceſter (which you all know how it is ſeated upon the river of Severn, and what advantage it hath to intercept all force that ſhall come from Shrewsbury downe into the Weſt) a Regiment of my Lords Saint *Johns*, and Sir *John Merricks*. There was for the ſafetie of Coventry (for that was a Towne it was likely the King might have fallen upon) the Regiment of my Lord *Rochford*; but it ſeemes that his Excellency the Earle of Eſſex his Army did ſo quickly come up to the Kings, that the King thought it no way fit or advantagious for him to ſpend any time upon thoſe places, for certainly they would have quickly beene relieved, ſo that the King ſlipt by Warwicke and Coventry, though they are Townes, as particularly under the eye and care of thoſe which direct the Kings Counſell, as any other in the whole kingdome, excepting this. There was likewiſe upon the ſuddennesſe of my Lords march, two Regiments of Foot, one under the command of a Gentleman you all know, Colonell *Hampden*, and the other under the command of Colonell *Grantham*, with ſome 10. or 12. Troops of Horſe, and theſe were one dayes march behind for the guard of ſome powder, and ammunition, and artillery, which my Lord would not ſtay for, purpoſely upon his diligence and deſire that there ſhould not be an houre loſt in his march up to the other Army, and that hee might make all haſt in comming up to the ſafeguard of this Town, & his deſire thereof was ſuch, that he kept for 2. or 3. dayes together a dayes march before thoſe Forces afore named with Col. *Hampden*, and ſo there being another Regiment lodged in Banbury, occaſionally for their own ſafety, there was with my Lord when the Battell was fought upon the Lords day, 11. Regiments of Foot, and about the number of 35. or 37. or 40. Troops or Horſe. That which makes me ſay this to you, is partly for your ſatisfactions that you may know the reaſons of the abſence of ſo many of the Forces, and partly that you may give the more glory to God for his bleſſing, and for his preſervation of that remnant of the Army which was together: being as I have ſaid about 11. Regiments of Foot, and a matter of 35. or 40. Troops of Horſe.

Upon the Saturday at night about nine or ten a clocke at night the Army came to Kenton, and the next morning about 7. a clock, though

all that night there was newes came that the King was going to Banbury, we had certaine information hee was comming downe a hill, which is called Edge-hill, which hath some advantage by nature for breast-works, and such things as those are; that hill the Kings Army came downe, his Army comming downe, my Lord of Essex presently drew out into the Field, and drew his Army into a place of as good advantage as possible he could, though the other Army had the advantage of the hill, which they were possessed of before, and at the beginning of the day the wind it was against us, and was for the advantage of the other Army. The preparation on both sides was for the making of them ready for fight, and the Kings comming downe the hill was so long, that there was nothing done till 3. or 4. in the afternoone, saving the shooting of some Cannon. And Gentlemen I shall tell you the worst as well as the best, that you may know all, and that when you have known the worst, you may find it in your judgements, to give the more praise to God for his mercy, after there was so much probability of having the worst of it.

After that we had shot 2. or 3. peeces of Ordnance, they began for to shoot some of theirs, and truly not long after, before there was any neer execution, there was 3. or 4. of our Regiments fairely ran away. I shall name you the particulars, and afterwards name you such of those as at the present shall come within my memory that did the extraordinary service, whereof you will finde those of this Citie to have beene very extraordinary instruments. There were that ran away, to be bold with my selfe first, my Regiment, my Lord *Mandevils*, Sir *William Fairfaxes*, Sir *Henry Cholmleyes*, these did fairely run away in despight of the Officers.

Gentlemen, you see by this time I am like to tell you the truth of every thing; but yet I must say this, that though they did so, yet I hope there will be a convenient and good number of them got together againe, that may shew themselves in better condition, and better way of service then yet they have done, I hope so, and by the blessing of God it may be so, for they are but young Souldiers, and we have seene very good experience of some that have this last battle done very extraordinary and gallant service, who had the misfortune before to be under a cloud. Not long after there was a charge upon

the left wing of the Horſe, and there I conceive there was a matter of 18 or 19. Troops, and truely I cannot ſay they did ſo well as they ſhould though I hope that they will be brought together againe to doe very good ſervice hereafter; but ſo it is they had the worſt of it; by this you will ſee that at the beginning of the day we might thinke it would not prove ſo well as it pleaſed God it did afterwards in the cloſe of the day, for 4 of our Regiments were departed and one halfe of the Horſe were not in good order; but it pleaſed God then to begin to ſhew himſelfe for after they had paſt the left wing of our Horſe, I cannot attribute it to any thing but Gods owne providence, their Horſe that had paſt through ours went to the Towne where all our baggage was; the baggage of the Officers and the private perſons of the Army, not they of the Artillery or publique treaſury, but the Colonels carts, and the Captaines Carts, and ſuch proviſion as that; there they tooke a baite upon our pillage and fell a plundering, while the reſt of the Army was a fighting, and indeed my Lord Generall had ſome more loſſe then ordinary by ſome cloathes and money he had there, but we thanke God for it, for thereby the reſt of our Army had better opportunitie to doe that ſervice they did.

My Lord Generall himſelfe upon this extremity did begin to ſhew himſelfe to be more then an ordinary man, and indeed I thinke more then I have heard tell of any man, for he charged up at ſeverall times, both with Horſe and Foot, and particularly at the head of one of the diviſions of his own Regiments of Foot, which was raiſed here in Eſſex, and though ſo many ill paſſages happened before, yet with his Excellencies valour, conduct and encouragement, his own Troop of Horſe fell with that diviſion of his Regiment of Foot upon the Kings owne Regiment (which they had moſt hopes of) and was called the red Regiment, and after a ſore and bitter fight (for to give them their due both ſides fought very well, and particularly my Lord Generalls Serjeant Major who did very gallantly) there was killed the Kings Standard-bearer Sir *Edm. Varney*, they tooke the Kings Standard which was raiſed up againſt the Parliament, and it was brought my L. Generall, and he delivered it to a ſervant which was not ſo carefull as he ought to have been, but loſt that by careleſneſſe which was gotten by force. We tooke likewiſe the Kings Gene-

rall priſoner, and carried him away; we tooke priſoner my Lord Generals ſon, my L. *Willoughby*, that perſon you have heard ſo much of, and been ſo well acquainted with here, Col *Lunsford* which ſhould have had the tower, he was likewiſe taken priſoner and Sir *Edward Stradling*, Col. *Vavaſour*, and divers others of qualitie, My Lord *Awbirney*, & *Munroy* a Scotchman of great qualitie was ſlain. While theſe were upon this ſervice. I muſt give the right to divers other of the Officers of the Horſe which were upon the right wing, that they did extraordinary ſervice too, that was my L. of Bedford himſelfe, who did very gallantly, and Sir *Wil. Belfore* the late Lieutenant of the Tower, Sir *Philip Stapleton*, and all that Troop which formerly had been under ſome other kind of report, they did extraordinary ſervice, charged very bravely, after they had ſtood as I am informed ſeventeen ſhot of Cannon ſhot againſt them, by all which God be thanked not a man of them hurt: there was likewiſe very extraordinary ſervice performed by my Lord *Gray*, and Sir *Arthur Hazlerig*, who indeed was a helpe to give a great turne to the day, by cutting off a Regimen: of the Kings, which was called the blew Regiment, and there were many other Gentlemen of great worth, that did very extraordinary ſervice too; I would not have you underſtand, that others did not doe, becauſe I remember not their names, for I ſpeake to you now but on the ſudden, naming onely theſe that come to memory, and you will heare more of the reſt upon other occaſions. Upon the cloſe of the day, wee know it for certaine, that the beſt Regiment of the Kings was cut off, and the next beſt Regiment, which was that under my L. of *Lindſey*: there was all the priſoners taken I told you of: there were thoſe perſons of qualitie ſlaine I told you of, and there was as we conceive (this I tell you upon information, as we conceive, and are informed by the Countrey-men that ſaw them bury the dead next day, and bring them up into heaps, there was I ſay, as is informed and conceived) about 3000. of theirs ſlain; and we cannot have any information, to give us reaſon to beleeve that there was above 300. of ours ſlain; And this was to be obſerved of Gods providence in this dayes worke, that though the battell began ſo improbably of our ſide, yet before the cloſe of the night we had got the ground that they were upon, we had gotten the wind, and we doe not know, nor by information conceive,

that

that there was 20. men of ours kill'd by all the Kings Cannon: when it was night there could be no more fighting, we drew our Forces together, and ſo likewiſe did the King, they were then but at a reaſonable diſtance, it may be three times, or ſix times the diſtance of this room, or ſome ſuch like diſtance, but in the night the Forces of the King withdrew up the Hill from whence they came; and my L. Generall amongſt others ſent my ſelf for to bring on thoſe forces which I told you were a dayes march behinde with Colonell *Hampden*, which about one or two a clocke at night came up accordingly, and joyned with the reſt of the Army, when the King had drawn his Forces up the hill, my Lord Generall about one or two a clocke drew us a matter of three quarters of a mile further from the hill, that he might be out of the power of the Cannon. Wee ſtood to our Armes all the night, in the morning wee drew our ſelves againe into the fields, but we heard no more newes of the other Army, more then wee ſaw ſome ſcattering men, and ſome Troopes of Horſe on the top of the hill, which came to bury the dead, and take away ſome of their Cannon, and ſuch things as thoſe were, but they came no otherwiſe down the hill, neither that day, nor on *Tueſday*, though there were divers reports flew abroad and I beleeve came hither, that there was fighting on *Munday* and *Tueſday*, yet there was no fighting, for the King kept on the top of the hill, and when Maſter *Strode* and my ſelfe came away on Tneſday at 4. a clock, we can aſſure you there was no more action, then was on the Lords day.

Gentlemen, I ſhall after I have declared this narration to you, ſay no more then this, that certainly my Lord Generall himſelfe, hath deſerved as much in this ſervice for his paines and care, and for the particular ſucceſſe that was upon it, as truly I thinke ever any Gentleman did; and in the next place, that as God of his own immediate providence did thus declare himſelfe for the owning of his own cauſe, ſo you will not forget to apply your ſelves to God, to give him the glory, and to intreat his bleſſing upon the future guidance of the great worke.

The

GEntlemen, I ſhal trouble you but with a word or two, the one is upon part of that narrative, which I began with all, wherein truly I take my ſelf to be very much beholding to that Gentleman that ſpoke after me, that he did not forget to informe you of the extraordinary bleſſing, that God beſtowed upon the courage of honeſt pious and religious men; for truely there was very few that did any extraordinary ſervice, but ſuch as had a mark of Religion upon them. That which I omitted to tell you, was this, that one great cauſe of the preſervation, & of the ſucceſſe of that day, was that the Troops under the Command of Prince *Robert*, while we were a fighting, not only pillaged the baggage (which was but a poore imployment;) but killed Country-men that came in with their teemes, and poore women, and children that were with them; this I thinke comes not amiſſe to tell you, becauſe you may ſee what is the thing they aime at, which is pillage, and baggage, and plundering, and the way which they would come by it is murdering, and deſtroying, and therefore it will come in very properly, to incourage you to that work, which theſe two noble Lords have ſo well opened unto you, which is, the ſtanding upon your defence, and to that I ſhall onely adde this, that when you ſhall have done that in that meaſure, and in that proportion (which we doe not doubt but you will doe, becauſe you have alwaies ſhewed your affections, and your wiſedomes, to be ſo great in the carriage on of this buſineſſe, I ſay, when you ſhall have ſo behaved your ſelves,) there is no doubt but Gods bleſſing will be upon it, and you will bee ſure to have an extraordinary back, the Army wil be ſure to be on the one ſide, when you with your ſtrength will be on the other ſide, and when that Army ſhall lie between theſe two, without queſtion it will come to a very ſhort concluſion, when you may reap the fruit of your labours that you have beene at, to your benefit, and your poſterities.

FINIS.



28

True Newes out of HEREFORD-SHIRE.

Being a certaine and exact Relation, of a Battell fought betweene the Lord Marqueſſe *Hertford*, the Lord *Herbert*, and their Cavaliers, in number ſix thouſand men.

Againſt the Earle of *Stamford*, and his Forces in thoſe parts; being the Trained Bands of that Countrey, and others adjoyning.

As alſo ſome Companies left there with the ſaid Earle of *Stamford*, by his Excellence the Earle of *Eſſex*.

Wherein the ſaid Earle of *Stamford* obtained a glorious victory: killing two thouſand and five hundred of the Marqueſſe his Souldiers.

Together with a mighty diſturbance hapning in this City and the Suburbs thereof, by reaſon of a ſodain alarum, given about twelve a clocke at night, in the ſaid City and Suburbs on Wedneſday laſt.

nouemb: 19

London, Printed for *Fr. Wright*. 1642.

HERIFORD

SHIRE.

True Newes from *Hereford-ſhire*.

IT is not unknowne to this whole Kingdome how perverſe a malignant *William* L. Marqueſſe of Hartford hath declared himſelfe in all theſe late diſtractions betwixt the King and the High Court of Parliament, being imagined a chiefe fomenter and aſſiſter of the ſaid diſtempers, as he gave good teſtimony thereof in his ſtriving to put the Commiſſion of Array into execution in the Weſt parts of this Kingdome, till being expulſed from Sherborne Caſtle by the valour and induſtry of the Earle of Bedford and his Forces, and purſued to Mine-head, with ſome five hundred of his Cavaliers getting ſhipping in ſome Cole-boats, he eſcaped into South-Wales, and ſurpriſing Cardiffe-Caſtle, the ancient Seat and Barony of the Right Honourable the Earle of Pembroke, and hath ever ſince made his abode thereabouts, by his perſwaſions partly, and partly through feare of his power, drawing the poore ignorant Welſh-men to ſide with him in his unjuſt quarrell: Keeping correſpondence with another principall and powerfull malignant in thoſe parts, the Lord *Herbert* of Ragland, ſonne and heire to the Earle of Worceſter, a notorious Papiſt, till between them they had raiſed ſome ſeven thouſand men, and conjoyned them into a body about the fourth of this

preſent Moneth near Cardiffe Caſtle, whence with Colours flying and Drums beating, they marched downe from the mountaines, along the pleaſant bankes of Severne, which they paſs'd into Hereford-ſhire, intending to take Hereford in their way, and if they could poſſible ſurpriſe and plunder that City, and ſo as it is conjectured, meant to take their way towards theſe parts to unite themſelves to the reſt of the malignants hereabouts, their daily Paſſes being notified to the Earle of Stamford, Lord Lievtenant in thoſe parts of the Parliament Forces. He uſed all meanes convenient for the augmenting his Forces by calling in the Trayned Bands of that and the adjoyning Counties to his ayd, reſolving if he had opportunity to ſtop their paſſage in their journey, and they being ferried over the Severne, on Tueſday the fifteenth of this preſent Moneth, harraſing and pillaging the Countrey, they left Hereford, it being ſtrongly fortified, and made up towards Tewkesbury in Glocester-ſhire, of which their proceeeings the Earle having notice with ſome foure thouſand men he made after them, and on Wedneſday Morning found them quartered on that Plaine neare Tewkesbury, where the great Battell was long agoe fought between *Edward* the fourth, and the followers of *Henry* the ſixth, being in view one of another, with glad and couragious hearts they prepare themſelves for battell: The Marqueſſe, the Lord *Herbert*, with their wilde Welſh-men aſſuring themſelves of an abſolute victory, and ſo furiouſly with the Horſe, which were ſome five hundred of the Marqueſſe old Cavaliers, they charged into the Front of the Earles Forces, who nothing amazed with their violent encounter, allayed the heate of their courages by hearing them with good ſtore of Lead about the hearts, out of their Carabines, Piſtols and Muskets; yet the force of thoſe Demi-devils was ſo outragious, that nothing could withſtand their fury but that they fell pell mell into the body of our Foot, ſo that ſome men were ſlaine on our ſide, but more on theirs; My Lord of *Stamfords* owne Regiment at puſh of Pike keeping off the Horſes while his Musketiers through their Buffes and Corſlets ſent death into their boſomes.

My Lord *Seymour* Brother to the Marqueſſe, by this time came up with ſome of his Foot Companies, their horſe wheeling about as it were to take breath, left our Infantery engaged againſt theirs:

Then

Then might eaſily be perceived the difference between the Earles Regiment of old ſoaldiers, and thoſe ragged and unexperienced Welſh-men, giving fire twiſe to once upon them, that they fell by rankes, till the Marqueſſe himſelfe rallying up his Horſemen came into his brothers reſcues: Thoſe Cavaliers hoping to regaine their loſſe, came on very reſolutely, and were as valiantly entertained by ſome three Troops of our Horſe, who were as a reſerve to the Foot, the Malignants beginning to make a ſtand and the Welſh Foot-men being to be ſcarcely beaten on by their Commanders, one Sir *Rice ap pew Granock* a Colonell being ſlaine, to the great diſcouragement of his Countrey-men. The Earle of Stamford in the meane time having got the Hill and the winde, added new terrour to them that were already halfe diſcomfited, powring inceſſantly upon them freſh vollies of ſhot, having alſo two Field-peeces, they having then opportunity to play were diſcharged, killing whole ſquadrons of the poore halfe-armed Welſh-men.

My Lord *Seymours* horſe was ſhot under him, and in much danger of his life; and thoſe forces ready to be put in rout, when my Lord *Herbert* with ſome Welſh Gentlemen of quality: as Maſter *Ienkin Vaughan* and Captaine *Owen ap Griffith* with the reſidue of their forces charged into their ſuccours, and made ſome, though not much ſlaughter of our men. (The Welſh muſquetiers very bad fire-men, and their muſquets not very ſerviceable) when the rere of our foot, being train'd bands, ſtept upon the theatre of death and danger, and like good actors, perform'd their parts very reſolutely, giving in a broad front fire, they gall'd their rere inſufferably; ſo that the Welſhmen, in ſpight of the Lord *Herberts* perſwaſions, betooke themſelves to a ſhamefull flight, leaving all the weight of the battell on the Marqueſſe and his Cavaliers, who ſtood to it ſtill very ſtoutly, reviling the cowardiſe of the Welſhmen, and reſolving to ſell their lives at deare rates, or purchaſe their liberty, if not victory; ſo that fighting, as it were, in a ring, they made the ſucceſſe of the day ſomething doubtfull, till one of their chiefes, by a muſquet ſhot, fell from his horſe, (who it was is not certainly knowne, but it was imagined to be my Lord *Paulet*) they then getting up his body, and with the Marqueſſe, the Lord *Herbert*, and others, fled upon the ſpur over the plain, our horſemen not following them, but

doing execution on the Welsh foot-men, who, poore mis-led creatures, came as so many Asses to the slaughter, many of them flung away their Armes, and cryed out for mercy, which the Earle of *Stamford* very nobly granted, there yeelding themselves to the number of twelve hundred of those Britaines prisoners, whom the Earl, after a modest reproof for their boldnesse in taking up Arms against the Parliament, making them sensible and sorry for their errour, sent in peace to their houses, onely detaining their Captaine, who appeared perverse and incorrigible malignants.

The Marquesse in the meane time, with his Cavaliers, as fast as their fear would carry them, which added swiftnesse to their horses, made towards the Severne, over which getting passage, they are said to be retreated, or rather fled backe into South-wales; there were slaine of the Marquesse his Army, some five and twenty hundred, as their bodies did testifie on the place, besides good store wounded, most of the slaughter hapning on the Welsh foot-men of my Lord *Herbert* his Regiment: the Earle commanded pits to be made, and their bodies, with those of our men, which were not above an hundred and sixty, most of the train'd bands, to be buried together on the place. There were taken some eight Colours; the Earle with due thankes to the most High, the giver of all Victories, acknowledged to him alone the glory of the day, and so with his victorious forces, he marched backe to *Hereford*, keeping that City, and the adjacent parts in very good order, and peaceable condition from the fury of the Cavaliers and Malignants, from whose mischievous malice, pray heaven deliver ours.

A briefe

A brief Relation of the great affright and Hubub, happening on *Wedneſday* night laſt, in and about the City of *London*.

ON *Wedneſday* night laſt, between eleven and twelve of clocke, ſome ſix or ſeven drunken Knaves, (twere a diſhonour to the profeſſion to call them ſouldiers) came with a moſt hideous noyſe and outcry towards the City, the watch neer *Hide-parke* in the new works hearing ſuch a diſmall noyſe at that unſeaſonable time, could not imagine what it ſhould meane, but ſtood to their Armes, as theſe varlets approach'd they doubled their clamours, one of the watch diſcharging a muſquet, and they not comming in at the report of it, a peece of Ordnance was given fire to, which noyſe gave the alarum in the Suburbs, and then in the City, on a ſudden the Drums beating, awak'd the ſleepy ſouldiers, who at ſuch an unexpected ſummons, knew not what to doe, but repaired to their colours; the Inhabitants, men, women and children, ſtarting from their beds, doubtfully asking of one another the reaſon of the tumult, ſome ſaying one thing, ſome another (each one as their feare and fancy ſuggeſted them,) but all concluding, that the Cavaliers were come to cut their throats, each man ſtood on his guard expecting every minute when they ſhould be aſſaulted by that deſperate crue of malignants, who were farre enough off, perhaps faſt aſleepe, little dreaming of any ſuch matter, many run towards the works at *Hide-parke*, others to the entrances into the Suburbs, every one as he thought good for the common ſafety (wherein is to be noted the diligence and care of the honourable City, and it's Inhabitants againſt theſe men of *Belial*, the Cavaliers.)

In *Holborne*, neer the barres, it was reported they were entred into

into Saint *Giles* with seven peeces of Ordnance, but at last the errour being manifested, every one departed to their dwellings; the fellowes that made the Hubub at the discharging the peece of Ordnance, fled away, and if they be taken, it is absolutely believed they will be hanged, as they well deserve, for giving such occasion of disturbance, some were of opinion this alarum was caused by some of the malignants, in or about the City, to set all in an uproare, but thankes be to God, if they had any such intention, it suited to no effect: others say the alarum tooke originall from a warning-peece which was shot off at the setting some watch in the Excellence, the Earle of *Essex* his quarters, but the first is the vulgar and most receiv'd; howsoever, such a tumult surely at such a time of night hath not hapned in this City, which heaven deliver, with the honourable The High Court of Parliament, from all terrors by night or day, from the hands of all our Enemies.

FINIS.



29

THE EXAMINATION OF

Colonell *Lunsford*, Colonell *Vavasor*, Captaine *Noes*, Lieutenant Colonell *Ballard*, Sergeant Major *Wallis*, Cornet *Strangewaies*, Lieutenant *VVhite*, Sergeant *Iones*, and Mr. *Bland*, Delinquents.

Who were taken in the Fight at *Kineton* in *VVarwickshire*, and were committed to *VVarwicke* Castle, and on the the 17. of November were examined upon some particular Articles.

Whereunto is annexed a

SPEECH OF

Colonell *Lunsfords*, which hee spake at his Examination.

Printed for *Tho. Cooke. Novemb.* 19. 1642.

THE EXAMINATION OF Colonell Lunsford, Colonell Tresler, Captaine Neer, Lieutenant Colonell Ballard, Sergeant Major Hall, Cornet Strangeways, Lieutenant Pitts, Sergeant Jones, and Mr. Howe, Delinquents.

Who were taken in the Fight at Kinaton in Warwick-shire, and were committed to Warwick Castle, and on the 23 of November were examined upon some particular Articles.

Whereunto is annexed a

SPEECH OF Colonell Lunsford, which hee spake at his Examination.

Printed for The. Coke. Novem. 19. 1642.



The Examination of Colonell Lunsford, *Colonell* Vavasor, *&c.*

I.

REport was made, that upon the Examination of Colonell *Lunsford*, he was found to have a tricherous intent and a private conspiracie with the Delinquents, to betray it into the hands of of the Malignants, resident in the City and Suburbs, and whose examination consisteth of these 3 heads, *viz.*

I. Concerning the Delinquents in the Tower.

II. The Lord *Digby* and *French* is concerned in this Conspiracie.

III. His urgent proveking Sir *John Byron* to assist his Majesty against the Parliament.

Colonell *Vavasors* exammination was reported, who saies, that he had no hand in the conspiracy; onely Colonell *Lunsford* invited him to list himselfe in the number of his Majesties Commanders, in this present designe, and imployment of his Majesties service.

Captaine *Nocs* exammination was reported, who deposeth and saith, Captain *Legg* his escape was first practised by the Earle of *Northampton*, who sent several summes of money toward his lonity among the Saylors that he might the better thereby worke his owne ends, as afterwards it so happened.

Leivetennant Colonell *Ballards* exammination was reported by Mr *Staply*, that Captain *Chidley* had brought down to the Army many instructions from the Earle of *Lindsey* Lord Generall, and that Colonell *Goring* should be Leivetenant Generall of the Army, and that Prince *Rupert* and the Earle of Newcastle with their severall troopes of horse should

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meet the Lord Generall in Nottinghamſhere and there to take into their charg the Dragoones formerly appointed to be raiſed by his Maieſties command, all which inſtructions came from *Mr. Holborne*, and were diſperſed by Captaine *Cibdly*.

Sergeant Maior *Wallis* upon his examination ſaith, that the French would aſſiſt his Maieſty, and that the Biſhops and other the Clergy would at their own charge maintaine 2000 horſe, with a collection through all their Dioceſſes for three tenthes at the leaſt, or more if occaſion ſhall require.

Colonell *Strangewayes*, upon his examination ſayes that he is tyed up by an oath of ſecrecy, and therefore durſt not anſwer to any of the interrogatoryes, which oath he ſaies was given him by Maſter *Peirce* his Cham-

ber

Chamber in the preſence of Commiſſary *Wilmot*, which refuſeth to make any further anſwer hereto.

Lieutenant *White*, Sergeant *Jones*, their Examinations, who ſaid, That they had taken this Oath, and that they were urged to take it by Colonell *Aſhburnham* and Captaine *Pollard*.

Mr. *Bland* upon his Examination upon the 7. Article, ſaith, That the ſeven Prieſts landed at *Foy* in *Cornwall*, hee was commanded with other troopes belonging to Sir *Bevill Greenvile*, to convey them to the Marquis of *Hartford* at *Sherborne*, which went after into *Wales* with the Marquis, and what ſince is become of them, he cannot further depoſe.

A Speech

A Speech of Colonell *Lunsfords*, upon *His Examination.*

I Stand here before you a Prisoner accused of High Treason, and Liberty is offered mee, 'tis true, but like Merchants you value it at such a rate, that my Fidelity, and all that is due to a Noble Minde, must be the price to purchase it: If I refuse what you propound, Racke, Torture, Losse of Goods, Lands, and perhaps Life it selfe threatned: Hard choyse, yet I must choose; It is in my power to be a Free man, but how? If I will be a slave, I have already given my Faith unto my Prince, upon whose Head this Crowne, by all Law of Nature and Nations doth justly appertain. Shall I falsifie that Faith? (Heaven forbid) In that word *Prince* there is a Deity inclosed, who wounds them, wounds the Divine Nature: Why then shall I draw my Sword under so holy a Vayle, was Religion ever built in blood? Did the Primitive Church ever propagate the Gospel with other then their owne blood, which they at all times patiently shed, not only for God, but their Princes. I have read, that as the Devill was the first Rebell, so *Iudas* was the only Traitor amongst the Apostles; And shall wee ranke our selves amongst those hated examples of Disloyaltie

tie and treachery, (God forbid) beſides Traytors are hateſull to all Princes, ſee therefore what will be the end of ſuch ill grounded VVarr, I ſee the miſery with horror that attends it, waſting of goods, ruining of townes, and Cities, and the unjuſt liberty which we uſurp loſt in an inſtant, and wife, children, and blood, which man holds deare: if we pitty not ourſelves let us pitty thoſe we hold deare; Kings have power to ſubdue the ſtubborneſt, therefore this bleſſed arme that ſtretcheth out to receive us, when all is a wilderneſſe we ſhall beg that which we now refuſe, for my part *I* am in your power, and know not how this Speech will be taken, howſoever you diſpoſe of me, I will never ſtaine mine Auncestors, nor leave the title of Traytor upon my poſterity, but will end with the ſaying of that worthy gentleman *M. H.* you may when you pleaſe take my head from my ſhoulders but not my heart from my Soveraigne.

FINIS.

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30.

A True and perfect Relation of a great and bloudy Battell fought the 23. of *October* old ſtile

(being the ſame day, upon which was fought the Battell betwixt the King and the Lord Generall Earle of *Eſſex* neare *Kynton*) betwixt the Emperours Army under the command of his Brother Arch-Duke *Leopold William* and Generall *Piccolomini* on one ſide, and the *Swediſh* Army under the command of Generall *Torſtenſohn* on the other ſide.

St Ignatius day

Being the Copie ſent by the *Swediſh* General Major *Coningſmarck* from the Campe before *Leipzik*, the 24. of *October* old ſtile, to the Count of *Elerſtein* Lieutenant Generall of the Landgrave of *Heſſens* Forces.

Nouemb: 19.

BY the aſſiſtance of God Almighty we have obtained yeſterday a great and glorious Victory over our Enemy, as yo. r Lordſhip may plainely ſee in this following Relation. His Excellence the Lord Generall *Leonard Torſtenſohn*, after that he had left the Countrey of *Sileſia*, turned with his Army toward the River of *Elve*, and the $\frac{15}{25}$ of *October*, paſſed over the ſaid River, and tooke his Quarter at *Eylenburg*: Being now the Enemy followed with his whole Army, wherefore his Excellencie ſent for me to come unto him to *Eylenburg* with my Forces, which I preſently put in execution, and joyned with him the 26. 30. of *October*. The ſame day by the fierce ſhooting with our Canons, a great peece of the City wall neare the Cloyſter of Saint *Paul* was battered downe, whereupon alſo preſently an aſſault was given, but without effect, becauſe the breach that was ſhot, was too high in the wall, and in the aſſault we loſt about a hundred ſouldiers, and ſome officers. The Imperialiſts, which could plainely

heare the roaring of our Canons, tooke occaſion to ſucoour and relieve the City, and to ſet forward their March, advanced the 21. of *October* within halfe a *Dutch* mile neare unto our Army, and ſtood all that night in Battalia. Whereupon his Excellencie the Lord Generall *Torſtenſohn* went with his whole Cavallery to meete the Imperialiſts by the way to hinder all inconveniences and aſſaults, or to give himſelfe an aſſault upon the Imperiall Army, yet the ſame night nothing paſſed betwixt both Armies. The 22. of *October* earely before day-light his Excellencie came backe with the Cavallery drawing together the Infantry and Baggage, and thus appeared before his Enemies face, who preſented himſelfe no leſſe, onely the paſſage was ſomewhat inconvenient and troubleſome unto us, and we entertained but ſmall skirmiſhes with the *Hungarians* and *Croats*, wherfore his Excellencie marched over the paſſage directly into the Enemies face, but that day nothing was done of any conſequence. The ſame night to hinder and prevent all aſſaults, we made divers falſe Alarums to the Enemy, and ſtood all night long with our Army in Battalia, till the cleare Sun-ſhine broke forth, being Sunday the 23. of *October*, and the day was ſo cleare, that both we and the Enemy had a great minde to fight, and to give him herein content and ſatisfaction, after that we had devoutly called upon God Almighty for his aſſiſtance, we tooke the worke in hand with a good reſolution; and after that both Armies were come to a ſtand upon the ſame place, where a 11. years agoe the King of *Sweden*, *Guſt. Adolphus* of glorious memory, obtained the great victory againſt the Imperiall Generall *Tilly* (which is worthy obſerving) we fell in Gods name upon the Enemy, and on both ſides there was fought ſo furiouſly and ſtoutly, that it was wonderfull to ſee how the Regiments ſtood one againſt the other, and none would yeeld in the leaſt way to each other, til at laſt the Enemies Left-wing flew a little off, and prepared for a flight, but they were preſently brought againe to a ſtand: In the aſſaulting of the Enemies right Wing we had ſo good ſucceſſe, that after three hours valiant fight the ſame was forced *nolens volens* to leave the field, and to kiſſe with their heads the ground. The Enemies left Wing was purſued by his Excellencie as farre as *Leipzigk*, and the right Wing by my Troups as farre as *Eylenburg*, thoſe that were overtaken in the chaſe and purſuite, were dealt withall according to the cuſtome of Warre, and put to the ſword. For this Victory open thankſgivings were made unto God Almighty by our whole Army. The Enemies Army beſides the *Hungarians* and *Croats*, conſiſted of

ſixty ſtrong Squadrons of horſe, and eleven Brigads of foot, amongſt which were foure *Saxon* Regiments of horſe, and of the Electours own: commanded Troupes, two Regiments of horſe more, one Regiment of Dragooners, and five hundred Muſqueteers. The Enemies Infantry is totally fallen into our hands, inſomuch that few or none thereof eſcaped; which craving Quarter upon their knees, were ſpared and ſaved alive. In the beginning of the Battell our Infantery had likewiſe ſome conſiderable loſſe: amongſt the Priſoners we tooke, is the Generall of the Artillery Count of *Soye*, together with divers other Commanders and Officers, and many great Commanders alſo were ſlaine upon the place; of the Priſoners we have as yet no Liſt: On our ſide we had likewiſe a conſiderable loſſe, becauſe many brave Commanders and Officers were ſlaine upon the place, for the loſſe whereof we are ſorry, eſpecially for Generall Major *Lilly Hoeck*, Generall Major *Slangh*, Colonell *Shliebe*, the young *Lunnier*, *Bibo*, and others, Generall Major *Stollhans* was wounded, but not dangerouſly. The Enemies whole Artillery conſiſting of forty eight peeces of Ordnance, together with all their furniture, is fallen into our hands; as alſo all their Colours and many Standards, which are about in our Campe for a triumph in the ſight of the people: the Enemies Cavallery ſuffered likewiſe very much. On our ſide we had the word, *Helpe Lord Jeſu*, who hath likewiſe beene our helper; the Enemies word was *Sancta Maria*. In great haſte the 24. of *October*, the third of *November* 1642.

In the beginning of the fight his Exellencies horſe was killed with a ſhot under him, which Bullet hit afterwards Colonell *Grube*, that he died preſently, *Leipzigk* muſt now ſtand to our mercie.

The confirmation of this great Victory appeares by ſeverall other Letters here following.

From the Swediſh *Quarter before* Leipzigk, *the* 25. *of October, the fourth of November.*

THe 20. 30. of *October*, by the fierce ſhooting with our Canons, a breach was ſhot into the City wall neare the Cloyſter of Saint *Paul*, and preſently thereupon an aſſault was given, but we had a repulſe with the loſſe of a hundred Souldiers and ſome Officers; but being the Imperialiſts approached to ſuccour and relieve the City, his Excellencie Generall *Torſtenſohn* put himſelfe in open Bat-

talia againſt them the 22. of *October*; the next day following, being the 23. of *October* the fight begunne, in ſo much that with great fury the Imperiall left Wing was diſperſed, the *Swediſh* left Wing fell likewiſe ſomewhat ſhort, but was preſently brought againe to a ſtand; in the ſecond aſſault the fight was furiouſly continued for three houres long, yet at laſt the Imperialiſts were forced to leave the field: his Excellencie Generall *Torſtenſohn* purſued after the Imperials left Wing on this ſide of *Leipzigk*, and Generall Major *Coningſmarck* with his Troopes after the right Wing as farre as *Eylenburg*; the Imperiall Army conſiſted in Cavallery beſides the *Hungarians* and *Croats* of ſixty ſtrong Squadrons and eleven Brigads of foote, among which were ſeven Regiments of horſe, and five hundred Muſquetteers of the Duke of *Saxonies* Forces; the whole Imperiall Infantery is fallen into the hands of the *Swedes*, and moſt of them by craving Quarter, were ſaved alive, whereby the loſſe of the *Swediſh* Souldiers was reaſonably well repaired: of the Imperiall high Officers were taken priſoners the Generall of the Artillery Count of *Soye* and *Fernament*, together with divers other Colonels and Officers, many of them alſo were ſlaine upon the place, as alſo on the *Swediſh* ſide many brave Commanders, amongſt which are Generall Major *Lilly Hueck*, Generall Major *Slangh*, Colonell *Grube*, young *Bannier*, Colonell *Bibo*, *Sh'ele*, and others, Generall Major *Stollhans* is wounded; and the *Swedes* have obtained forty eight faire braſſe Peeces of Ordnance, together with all the furniture, all their foote Colours, and many Standards, together with all their Baggage, and about eight thouſand Wagons and Carts.

An Extract of another Letter from Naumburg *the* 26. *of October from* Erfort *the* 28. *and* Jena *the* 29. *old ſtile.*

THe great overthrow of the imperiall Army near *Leipzigk* is confirmed, the diſorder of the Imperialiſts came by that meanes, becauſe the *Swediſh* Generall *Torſtenſohn* played with his Artillery croſſe way into the Imperiall Battalia, and thereby put their left Wing ſo ſoone to flight, whereupon the remainder of the Army, eſpecially the horſemen betooke themſelves to their heeles, tooke their retreat towards *Gera*, *Zwickaw*, and *Eyra*, Arch-Duke *Leopold* himſelfe in perſon came but with ſixteene horſes through *Altenburg* to *Egra*. The *Swedes* have not beene above 15000. ſtrong, but the

Imperiall

Imperiall Army conſiſted of 23000. Horſe and 7000. Foote, they fought on both ſides like Lions, yet at laſt the Imperialiſts were forced to leave the Field, and all their Infantry, together with 48. peeces of Ordnance, all their Ammunition, Baggage, Writings, Plate, all Foote Colours and many Standards fell into the hands of the *Swedes*, inſomuch that the old Imperiall Regiments of Foot were totally ruinated within the ſpace of three houres; The honorable *Auſtrian* Ladies were driven together like Sheepe: On the Imperiall ſide were wounded Colonell *Palaviziu*, Colonell *Muſtein*, Colonell *Wintz*, *Belleſtin*, *Staal*, and *Gonzago*, the Count of *Sayes* Generall of the Artillery is taken priſoner.

Theſe following Imperiall Colonels were ſlaine upon the place, as namely Colonell *Nicolai*, Colonell *Heuſter*, Colonell *Munſter*, Colonell *Craſt*, Colonell *Colnith*, Colonell Count *Petau*, Colonell *Ruſt*, Baron *de Soy*, Colonell *Baumgart*, Colonell *Pompey*, Colonell *Vorhamer*, three Sergeant Majors, three Lieutenant Colonels, many Captaines and other Officers, and above 5000. Common Souldiers. On the *Swedes* ſide were ſlaine Generall Major *Lilly Hoeck*, *Slangh*, *Sbliebe*, *Bilo*, *Grubbe*, *Stein*, *Hocking*, young *Bunier*, and others. Arch-Duke *Leopold William*, Generall *Piccolomini*, Count *Broy*, Count *Buckeimb*, and others are now at *Rackonith* in *Bohemia*, to recollect ſome of their ſcatered Cavallery. In the Battaile Generall *Torſtenſohn* had a piece of his fur'd Coate ſhot away, which afterwards was found in the field, 122. Foot Colours, and ſome 70. Standards are already delivered in to the ſaid Generall *Torſtenſohn*.

An Extract of another Letter from Bremen the $\frac{1}{11}$ of Nov.

FRom divers places, as namely from *Maydeburge*, *Hildeſheim*, *Brunſwicke*, and *Halberſtatt*, we have received the confirmation of the overthrow, which the *Swedes* have given to Arch-Duke *Leopold William*, the fight continued above five houres long, and for three houres long the fight ſtood very doubtfull to whoſe ſide the victory would fall, becauſe both parties fought very ſtoutly hand to hand, and pull'ed the Pikes out of one anothers hand; Generall *Torſtenſohn* having left for a reſerve foure Regiments of Horſe, came up in perſon preſſing upon the battalia, brought the whole imperiall Army in diſorder, and put the ſame to flight. Thoſe of *Erfurd* advertiſe, that above 5000. of the Imperialiſts are ſlaine upon the place; in all

the battailes ſince the beginning of the Warre in *Germany*, nor ſo many brave Commanders have beene ſlaine at once, as there hath beene in this Battaile, the Regiments ſtood on both ſides like walls one againſt the other. The *Swedes* have taken priſoners about 8000. Imperiall Souldiers, obtained about 8000. Waggons and Carts, and all the Imperiall Baggage and Ammunition. Upon this Victory, Generall *Torſtenſohn* aſſaulted againe very furiouſly the City of *Leipzigk* and ſummoned the ſame to yeeld upon diſcretion: unto whom the Magiſtrates ſent this anſwer, that they beleeved His Excellency was more diſcreet, then that he would put them to ſuch extremities, being confident of his meekeneſſe, and aſſuring themſelves that he would receive the Inhabitants into his favour, being reſolved to open unto him the gates; which they preſently did, ſuffering his Excellency to enter into the Towne, with as many men as he pleaſed: who preſently cauſed to be proclaimed by the beating of the Drumme, and ſounding of the Trumpet, that none upon paine of death ſhould undertake to hurt any Citizen, either in his body or goods; which to the admiration of all men was obſerved ſo ſtrictly, that not one man was plundered, onely the Magiſtrates are to pay for pillaging 32000. Rixdallers, which ſumme ſhall be divided amongſt his Souldiers. Generall Major *Coningsmarck* with the Avantguard of the *Swediſh* Army, is entred already into *Bohemia*, taking his way directly towards *Prague*.

Frankeford, Novemb. 3. 1642.

THe *Swediſh* Field Marſhall *Torſtenſohn*, having left *Sileſia*, with his maine Army tooke his March towards *Ilenbergh* which he paſt the 16. The Enemy following him with his whole Army, His Excellency called *Kemnexmarke* to joyne with him, which was effected the 20. day. On which day *Leipzigk* had a great part of the wall beaten downe by the Cannon; whereupon at full day an aſſault was given, but without effect; the wall being yet too high, and they loſt about a 100. Souldiers beſides Commanders.

Now the Enemy having heard the Cannon play, tooke hereby an occaſion to raiſe the ſiege and to march on towards *Leipzigk*, advancing towards us upon the 21. day, within halfe a mile of us, and there ſtood in battaile Array all night; our Field Marſhall going to meete him with all the Cavallery, either to prevent their onſet,

or

or to fall upon his Campe, yet nothing was attempted that night.

Now on the 22. day, His Excellency retreated againe with the Cavallery, drawing the Infantry and Baggage nearer unto him, and cauſed the ſame to march before, ſtanding himſelfe with the Infantry and Artillery, in a well formed Battalia in ſight of the Enemy, who did ſhew himſelfe in like poſture, but by reaſon of the ſtraite paſſage, nothing could be done on either ſide, beſides ſome skirmiſhing with the *Hungarians*, and *Croatians*; Whereupon his Excellency to make place for the Enemy to come over the paſſage, retired further backward with his Army, which the Enemy perceiving, followed on, and thus that day was ſpent. In the night time we had ſeverall blind Allarmes given from the Enemy, whereupon to prevent all danger, our whole Army ſtood in a good poſture untill the next morning, which was Sunday the 23. day, when the Enemy ſhewed as much deſire and courage to fight, as we had to ſatisfie him therein. Every one (earneſtly calling upon God) made himſelfe fit and ready to fight with a good reſolution. And after both Armies were juſt met in the very ſame place where 11. yeares agoe the Battaile of *Leipzigk* was fought (which was very ominous and obſervable) we ſet (in the name of God) upon the Enemy, and had ſuch a furious and reſolute encounter as it was a wonder to behold how that neither party would yeeld to the other, untill at laſt the left wing of the Enemy was routed by maine force, and our left wing likewiſe ſuffered ſomewhat, yet was ſoone recovered and brought to right. In the ſecond encounter it went very well on our ſide, and altogether as ill on the enemies, ſo that (after three houres ſtout and couragious fight) he was compelled *no'ens volens* to quit the Field, and to betake himſelfe to flight; His left wing was purſued by his Excellency farre on this ſide *Leipzigk*, but the right wing by Generall *Comingſmarke* with his Troopes almoſt to *Elinbergh* neare a dayes journey.

Whatſoever was overtaken was ſerved according to the courſe of Warre. The Enemies Army conſiſted of ſixtie ſquadrons of Horſe, beſides the *Hungarians* and *Croatians*; and 11 Brigadoes of Foote, beſides ſome Regiments joyned to them in their march by the Duke of *Saxony*. The Infantry came wholly into our power, ſo that few eſcaped, yet the greater part upon demanding quarter were ſaved alive, by whom the loſſe of ours was ſupplyed. Of chiefe Commanders two Generals of the Artillery were taken priſoners, namely, Count *Soyer*, and *Fernament*, beſides divers other Collonels and great

Commanders,

Commanders, of whom there periſhed likewiſe many in the battaile, whereof as alſo of the priſoners we have yet no certaine Liſte.

On our ſide many braue Cavalleers were ſlaine, among whom Generall *Lillibooke*, Generall Major *Slong*, *Monell Groobe*, *Clower*, and others are much bewayled: Generall *Stalhans* is wounded, but without danger. He got the Enemies Artillery conſiſting of Fortie goodly braſſe peeces, with all the appurtenances together with all the Colours of the infantrie and many Standards, as alſo all the baggage, whereby the paines of that day were all requited. To ſum up all, our Saviour did graciouſly aſſiſt us according to our word, which was, *Helpe Lord Jeſus*, whom we cannot ſufficiently praiſe for this great Victory. The Enemies word was, *Sancta Maria*. His Excellency had his horſe ſhot under him by a Cannon in the very beginning, and by the ſame bullet it is thought that Collonel *Groobe* was ſlaine.

Now we are for *Leipzigk*, which I hope will ſoone be ours.

8000. Taken Priſoners.
6000. Waggons taken.
45. Peeces of Braſſe Ordnances, beſides Iron peeces.
120. Enſignes taken.
70. Cornets and odde taken.
5000. Slaine upon the place on both ſides.

FINIS.




GARDE TA FOY

Lawes and Ordinances OF WARRE,

Eſtabliſhed for the better Conduct OF THE ARMY BY His Excellency The Earle of WARWICK Lord Generall of the Forces raiſed by the Authority of the Parliament, for the Defence of the Citie of London and the Counties adjacent.

31

Novemb: 21

London Printed for *Laurence Chapman.* 1642.

Laws and Ordinances

OF

WAR.

Established for the better Conduct

OF THE

ARMY

His Excellency

The Earle of

WARWICK

ROBERT

Earle of

WARWICKE

Baron of Leez, &c.

Captaine Generall of the Army raised by the Authority of *Parliament*, for the defence

OF THE

CITTIE OF LONDON

And the

COVNTIES ADJACENT.

TO all the Officers of the Armyes, Colonells, Lieytenant-Colonells, Serjeant-Majors, Captaines, other Officers and Souldiers of Horse and Foot, and all others whom these Lawes and Ordinances shall concerne.

WHich Lawes and Ordinances *hereby published, all the said Persons respectively and severally are Required and Commanded to observe and keepe, on the Paines and Penalties therein expressed.*

Lawes

Lawes and Ordinances of Warre.

Of Duties to GOD.

I.

FIrſt, Let no man preſume to Blaſpheme the holy and bleſſed Trinity; God the Father, God the Sonne, and God the Holy-Ghoſt; nor the known Articles of our Chriſtian Faith; Upon paine to have his Tongue boared with a red-hot iron. Blaſphemy.

II.

Unlawfull Oathes and execrations, and ſcandalous acts in derogation of Gods honour, ſhall be puniſhed with loſſe of Pay, and other puniſhment at diſcretion. Curſing.

III.

All thoſe who often and wilfully abſent themſelves from Sermons and publike Prayer, ſhall be proceeded againſt at diſcretion: And all ſuch who ſhall violate Places of publike worſhip, ſhall undergoe ſevere cenſure. Neglecting Divine Worſhip.

of

Of Duties in generall.

I.

Intelligence with the Enemy.

ALL such as shall practise and entertaine intelligence with the Enemy, by any manner of meanes or slights, or have any communication with them, without direction from my Lord Generall, shall be punished as Traitors and Rebells.

II.

Reliefe of the Enemy.

No man shall relieve the Enemy with Money, Victualls, Ammunition, neither harbour or receive any such, upon paine of death.

III.

Yeilding up of Forts.

Whosoever yeeldeth up any Towne, Fort, Magazine, Victualls, Armes, Ammunition, or that motioneth any such thing, but upon extremity, and that to the Governor, or in Councel, shall be executed as a Traitor.

IIII.

Careleſſe ſervice.

Whosoever shall be convicted to do his Duty negligently and careleſly, shall be punished at discretion.

V.

Violating of a Safeguard.

Whosoever shall presume to violate a Safeguard, shall die without mercy.

of

Of Duties toward Superiours and Commanders.

I.

WHoſoever ſhal uſe any words tending to the death of the Lord Generall ſhall be puniſhed with death. Violating of the Lord Generall.

II.

No man ſhall preſume to quarrell with his ſuperiour Officer upon paine of caſheering, and arbitrarie puniſhment, not to ſtrike any ſuch upon paine of death. Quarrelling with Officers.

III.

No Souldier ſhal depart from his Captaine, nor ſervant from his Maſter without licence, though he ſerve ſtill in the Armie upon paine of death. Departing from Captains and Maſters.

IIII.

Every private man and ſouldier upon paine of impriſonment ſhal keepe ſilence when the Silence in the Army.

Army is to take lodging, or when it is marching, or in battalio, ſo as the Officers may be heard and their commandments executed.

V.

Reſiſting againſt Correction. No man ſhall reſiſt, draw, lift, or offer to draw or liſt his weapon againſt any officer correcting him orderly for his offence upon paine of death.

VI,

Vnlawfull Aſſemblies, No perſon ſhall make any mutenous aſſemblies, or be preſent or aſſiſting thereunto, or in, or by them demand their pay, upon paine of death.

VII.

Reſiſting of the Provoſt Marſhall. No man ſhall reſiſt the Provoſt-marſhall or any other officer in the execution of his office, or breake priſon upon paine of death.

VIII,

Seditious words. None ſhall utter any words of ſedition and uproare, or mutenie, upon paine of death.

IX.

Concealing of mutinous ſpeeches. A heavie puniſhment ſhall be inflicted upon them who after they have heard mutenous ſpeeches, acquaint not their Commanders with them.

X.

Of Warre.

X.

Whoſoever ſhall receive an injurie, and ſhal take his owne ſatisfaction, ſhall be puniſhed by impriſonment, and as it ſhall be thought fit by the Marſhall-Court; but he that is injured ſhall bee bound if hee doe not forgive the injurie, to ſeek reparation by complaint to his Captaine, or Collonell, or other ſuperiour officer, and it ſhall be given him in ample manner. Receiving of Iniuries.

Of Duties Morall.

I.

DRunkenneſſe in an officer ſhall bee puniſhed with loſſe of place, in a common ſouldier with ſuch penalties as a Court-marſhall ſhall thinke fit. Drunkenneſſe

II.

Rapes, raviſhments, unnaturall abuſes ſhall be puniſhed with death. Vnnaturall abuſes.

III.

Adulterie, fornication, and other diſſolute laſcivi- Adultery.

laſciviouſneſſe ſhall be puniſhed with diſcretion according to the qualitie of the offence.

IIII.

Theft. Theft and robberie exceeding the value of twelve-pence ſhall be puniſhed with death.

V.

Provocation. No man ſhall uſe reproachfull nor provoking words or acts to any, upon paine of impriſonment, and further puniſhment as ſhall be thought fit to be inflicted upon enemies to diſcipline and ſervice.

VI.

Seizing upon dead mens goods. No man ſhall take or ſpoile the goods of him that dieth or is killed in ſervice, upon paine of reſtoring double the value, and arbitrarie puniſhment.

VII.

Murther. Murther ſhall be expiated with the death of the murderer.

OF

A SOVLDIERS Duty touching his Armes.

I.

ALl ſouldiers comming to their Collours to watch or to be exerciſed, ſhall come fully armed upon paine of ſevere correction. Full Armour.

II.

None ſhall preſume to appeare with their armes unfixt or undecently kept, upon paine of arbitrarie Correction. Slovenly Armour.

III.

If a Trooper ſhall loſe his horſe or hackney, or a foot-man any part of his armes by negligence or lewdneſſe, by dice or cards, he or they ſhall remaine in qualitie of Pioners and Scavingers till they be furniſhed with as good as were loſt at their owne charge. Loſing of Horſes and Armes.

IIII.

IIII.

Pawning or ſelling of Armour.

No ſouldier ſhall give to pawne or ſell his armour upon paine of imprisonment, and puniſhment at diſcretion, and whereſoever any armour ſhall bee found ſo ſold or pawned, they ſhall be brought againe into the Army.

V.

Wilfull ſpoyling of horſes.

If a Trooper ſhall ſpoile his horſe willingly of purpoſe to be rid of the ſervice, he ſhall loſe his horſe and remaine in the Campe for a pioner,

VI.

Borrowed Armes.

If one borrowes armes of another to paſſe the Muſter withall, the borrower ſhall be rigorouſlie puniſhed and the lender ſhal forfeit his goods.

VII,

Imbezelling of Ammunition.

None ſhall preſume to ſpoile, ſell, or carrie away any amunition delivered unto him upon paine of death.

Of

Of Duty in marching.

I

NOne on their march through the countries ſhall waſte, ſpoile, or extort any victualls, monie, or pawne, from any ſubject upon any pretence of want whatſoever upon paine of death. Waſte and extortion.

II.

No ſouldier ſhall preſume upon no occaſion whatſoever to take a horſe out of the plough, or to wrong the husbandmen in their perſons, or cattell, or goods, upon paine of death. Taking of horſes out of the plough.

III.

No ſouldiers either horſe or foote ſhall preſume in marching to ſtraggle from his Troope or Company, or to march out of his rank upon paine of death. Stragling from the Colours.

IIII.

No ſouldier ſhall preſume in marching or lodging, to cut downe any fruite-trees, or to deface or ſpoile walkes of trees, upon paine of ſevere puniſhment. Spoyling of trees.

Of Duties in the Campe, and Garriſon.

I.

Swarving from the Campe.

NO man ſhall depart a mile out of the Army or Campe without licence, upon paine of death.

II.

Going in or out by-wayes.

No man ſhall enter or goe out of the Army but by ordinary waies upon paine of death.

III.

Drawing of ſwords after ſetting the watch.

No man ſhall preſume to draw his ſword without order, after the watch is ſet, upon paine of death.

IIII.

Giving a falſe Alarm.

No man ſhall give a falſe Alarme, or diſcharge a peice in the night, or make any noiſe without lawfull cauſe upon paine of death.

V.

Drawing ſwords in a quarrell.

No man ſhall draw any ſword in a private quarrell within the Campe upon paine of death.

VI.

6

He that makes known the Watch-word without Order, or gives any other word but what is given by the Officer shall dye for it. Revealing the Watch-word.

7

No man shall doe violence to any that bring victuals to the Camp upon paine of death. Offering violence to Victuallers.

8

None shall speak with a Drum or Trumpet, or any other sent by the Enemy without Order, upon paine of punishment at discretion. Speaking with the Enemies Messengers.

9

A Sentinell or Perdu found asleepe, or drunke, or forsaking their place before they be drawne off, shall dye for the offence without mercy. A Sentinell asleepe, or drunke.

10

No man shall faile wilfully to come to the Rendevouz or Garrison appointed him by the Lord Generall upon paine of death, Failing at the Rendevous.

11

No man that carrieth Armes, and pretends Remaining unrolled in the Army.

tends to be a ſouldier, ſhall remaine three dayes in the Army without being inrolled in ſome Company, upon paine of death.

12

Departing without leave.

No man that is inrolled, ſhall depart from the Army or Garriſon, or from his Colours without licence, upon paine of death.

13

Out-ſtaying a Paſſe.

No private ſouldier ſhall out-ſtay his Paſſe without a Certificate of the Occaſion under the hand of a Magiſtrate at the next Muſter upon paine of loſing his pay, during all the time of his abſence.

14

Abſenting from the Watch.

He that abſents himſelfe when the ſigne is given to ſet the Watch, ſhall be puniſhed at diſcretion, either with bread and water in priſon, or with the woodden horſe.

15

Diſcontented with their Quarters.

Whoſoever ſhall expreſſe his diſcontent with his Quarter given him in Campe or Garriſon ſhall bee puniſhed as a Mutineer.

19

No Officer of what quality ſoever ſhall goe out of the Quarter to dinner or ſupper, Or lye out all night without making his ſuperiour Officer acquainted, upon paine of caſheering. Lying or ſupping out of the Quarters.

17

All Officers whoſe charge it is, ſhall ſee the Quarters kept cleane and ſweet, upon paine of ſevere puniſhment. Keeping of the Quarters cleane.

None ſhall preſume to let their Horſes feed in ſowne grounds whatſoever, or to endamage the husbandmen any way upon ſevereſt puniſhment. Letting of Horſes feed in ſowne grounds.

Of Duties in Action.

1

NO man ſhall faile immediately to repaire unto his Colours (except upon evident neceſſity) when an Alarum is given upon paine of death. Repairing to the Colours upon an Alarum.

No man ſhall abandon his Colours, or fly away in any battell, upon paine of death. Flying.

3

Flinging away Armes. If a Pikeman throw away his Pike, or a Musketier his Musket or Bandilier, he or they ſhall be puniſhed with death.

4

Burning and waſting. No man ſhall burne any Houſe or Barne be it of friend or foe, or wilfully ſpoile any Corne, Hay or Straw, or ſtacks in the Fields, or any Sheep, Boat, Carriage, or any thing that may ſerve for the proviſion of the Army without Order, upon paine of death.

5

Killing an Enemy who yeelds. None ſhall kill an Enemy who yeelds and throwes downe his Armes.

6

Saving of men armed with offenſive Armes. None ſhall ſave a man that hath his offenſive Armes in his hands, upon paine of loſing his priſoner.

7

Flinging away Powder. Whoſoever in skirmiſh ſhall fling away his Powder out of his Bandiliers, that he may the ſooner come off, ſhall be puniſht with death.

8 Not

8

No Souldier ſhall imbezzell any part of the prey, till it be diſpoſed of by the Lord Generall, or others authorized, upon paine of death. Imbezzelling of the pray.

9

No Officer or Souldier ſhall ranſome, or conceale a Priſoner, but within twelve houres, ſhall make the ſame knowne to the Lord Generall, or others authorized, upon paine of death. Concealing of Priſoners

10

No man, upon any good ſucceſſe, ſhall fall a pillaging before licence, or a ſigne given, upon paine of death. Pillaging without licence.

11

A Regiment, or Company of Horſe or Foot, that chargeth the Enemy, and retreats before they come to handy-ſtrokes, ſhall anſwer it before a Councell of War; and if the fault be found in the Officers, they ſhall bee baniſhed the Camp; if in the Souldiers, then every tenth man ſhall bee puniſhed at diſcretion, and the reſt ſerve for Pioners and Scavengers, till a worthy exployt take off that Blot. Retreating; before handy-blowes.

Of the duties of Commanders and Officers in particular.

1

Commanders must see God duly served.

ALL Commanders are straightly charged to see Almightie God reverently served, and Sermons and Prayers duly frequented.

2

Commanders must acquaint my Lord Generall with dangerous humours.

All Commanders and Officers that find any of discontented humours, apt to mutinize; or any swerving from direction given, or from the policie of the Army set downe, shall straight way acquaint the Lord Generall therewith, or others anthorized, as they will answer their neglect.

3

Defrauding of Souldiers pay.

Any Officers that shall presume to defraud the Souldiers of their pay, or any part of it shall be cashiered.

4

Stopping of Duellers.

No Corporall, or other Officer commanding the Watch, shall willingly suffer a Souldier to go forth to a Duell, or private fight upon paine of death.

5 What

5

What Officer ſoever ſhall come drunke to his Guard, or ſhall quarrell in the Quarter, or commit any diſorder, ſhall bee caſheered without mercie; and the next Officer under him ſhall have his place, which he may pretend to be his right; and it ſhall not be refuſed to him. Drunken & quarrelſome Officers.

6

A Captaine that is careleſſe in the training and governing of his Companie, ſhall bee diſplaced of his charge. Careleſſe Captaines.

7

All Captaines or Officers, that ſhall outſtay their paſſe, ſhall bee puniſhed at the Lord Generals diſcretion. Officers outſtaying their paſſe.

8

All Officers, of what condition ſoever, ſhall have power to part quarrels and frayes, or ſudden diſorders betwixt the Souldiers, though it bee in any other Regiment or Companie, and to commit the diſordered to priſon for the preſent, untill ſuch Officers as they belong unto are acquainted with it. And what Souldier ſoever ſhall reſiſt, diſobey, or draw his ſword All Officers bound to part quarrels.

againſt ſuch an Officer (although he be no Officer of his Reigment or company) ſhall be puniſhed with death.

9

Officers non-reſident in Garriſon.

A Captaine or Officer non-reſident in the place aſſigned him for Garriſon, without licence, ſhall have one months pay defaulted for the firſt offence & two months for the ſecond: upon the third offence hee ſhall be diſcharged of his command.

10

Caſheering of Souldiers.

After the Army is come to the Generall *Rendezvouz*, no Captain ſhall caſheere any Souldier that is inrolled, without ſpeciall warrant of the Lord Generall.

11

Muſtering of falſe and counterfeit Troops.

No Captaine of a Troop ſhall preſent in the Muſters any but reall Troopers, ſuch as are bound by their pay to follow the Troops, upon paine of caſhiering, without mercie: And if any Victualler, Free booter, Enterloper, or Souldier whatſoever, of any other Troop, or Company, ſhall preſent himſelfe or his Horſe in the Muſter, to miſlead the Muſter Maſter and to betray the ſervice, the ſame ſhall be puniſhed with death.

12 No

12

No Provider, Keeper or Officer of Victuall or Ammunition ſhall imbezell or ſpoyle any part thereof, or give any falſe account to the Lord Generall upon pain of death. Comiſſaries of victuals and ammunition muſt be true.

Of the dutie of the muſter Maſters.

1

No Muſter Maſter ſhall wittingly let any paſſe in the Muſters, but ſuch as are really of the Troope or Company preſented upon paine of death. Muſter Maſters conniving at counterfeits.

2

All Captaines ſhall cauſe their troopes or Companies to be full and compleat, and two dayes after the Generall muſtring they ſhall ſend to the Lord Generall a perfect Liſt or Rowle of all their Officers of their Troopes and Companies, and likewiſe of all the Troopers and ſouldiers that are in actuall ſervice, putting down diſtinctly on the head of each man his monthly pay. Captains muſt ſend a Rowle of their men to the Lord Generall.

3

The like Rowle or Liſt ſhall the Captains ſend to the Lord Generall and to the Trea- Every pay day.

ſurer of the Army upon every pay day during the ſervice, with a punctuall expreſſion at the bottome of the ſaid Rowle, what new Troopers or ſouldiers have been entertained ſince the laſt pay day, in lieu of ſuch as are either deceaſed or caſhiered, and likewiſe the day whereon they were ſo caſhiered and entertained.

Subſcribed by all the officers of the Troope or Companie.

4 Which ſaid Liſt or Rowle ſhall be ſubſcribed not only by the Captain and his Lievtenant and Coronet or Enſigne, but alſo by the Serjeants and Corporals reſpectively, who ſhall declare upon their oaths that the Troopers and ſouldiers enrolled in the ſaid Liſt are reall and actuall Troopers and Souldiers of the reſpective Troops & Companies. And whoſoever ſhall be convicted of falſhood in any of the premiſſes ſhall be caſhiered.

Muſter Maſters muſt uſe no other Rowles.

5 No Muſter Maſter ſhall preſume to receive or accept of any Rowle to make the Muſters by, but the forementioned Rowles upon pain of the loſſe of his place and other puniſhment at diſcretion.

6. No

6

No man ſhall preſume to preſent himſelfe to the Muſter, or to be inrolled in the Muſter-rols by a counterfeit name, or ſurname, or place of birth, upon pain of death. Counterfeit names in the rolls.

Of Victuallers.

1

No Victuallers ſhall preſume to iſſue or ſell unto any of the Army, unſound, unſavoury, or unwholſome victuals, upon pain of impriſonment, and further arbitrary puniſhment. Victuallers iſſuing naughtie victuals.

2

No Souldier ſhall be a Victualler without the conſent of the Lord Generall, or others authorized; upon pain of puniſhment at diſcretion. No Souldier muſt be a Victualler.

3

No Victualler ſhall entertain any Souldiers in his houſe, tent, or hutt, after the warning piece at night, or before the beating of the Ravalee in the morning. Unſeaſonable houres kept by Victuallers.

4

No victualler ſhall foreſtall any victuals, nor ſell them before they be appraiſed by the

Marſhall Generall, upon ſevere puniſhment.

Of Adminiſtration of Iuſtice.

1

Summary proceedings.

All controverſies betweene Souldiers and their Captaines, and all others ſhall be ſummarily heard and determined by the counſell of warre, except the weightineſſe of the cauſe require further deliberation.

2

The Provoſt Marſhall muſt look to his priſoners.

No Provoſt-Marſhall ſhall refuſe to keep a priſoner committed to his charge; nor diſmiſſe him being once received, upon pain of being liable to the ſame puniſhment which ſhould have been inflicted upon the partie diſmiſſed.

3

Goods of the defunct.

The goods of ſuch as dye in the Army or Garriſon, or be ſlaine in the ſervice, if they make any will by word or writing, ſhall be diſpoſed of according to their will. If they make no Will, then ſhall goe to their wives or next kinne. If no wife or kindred appeare within a yeare after, ſhall be diſpoſed of by the appointment of the Lord Generall according

ding

ding to the lawes civill and military.

4 No Magiſtrate of Towne or Country ſhall without licence impriſon any Souldier unleſſe for capitall offences

Civill Magiſtrates, impriſoning ſouldiers.

5 In matter of debts or treſpaſſe or other inferior caſes. The Magiſtrate ſhall acquaint his Captaine or other chiefe officer therewith, Who is to end the matter with the conſent of the complaynant or to leave the party grieved to take his remedy by due courſe of law; And if the Officer faile of his duty therein; The Lord generall upon complaint of the party grieved, will not onely ſee him righted, but the Officer puniſhed for his neglect in this behalfe.

For debts and other ſmall offences.

6 No man ſhall preſume to uſe any braveing or menacing words, ſignes, or geſtures, while the Court of Iuſtice is ſitting upon pain of death.

Braving the Court of Iuſtice.

7 No Inhabitant of Citie, Towne, or Country ſhall preſume to receive any Souldier

Receiving of Run-awayes.

nto his ſervice, or conceale, or uſe means :o convey ſuch Runawayes, but ſhall apprehend all ſuch and deliver them over to the Provoſt Marſhall.

Detecting of offenders.

3 All Captaines, Officers and Souldiers ſhall doe their endevours to detect, apprehend, and bring to puniſhment all offenders, and ſhall aſſiſt the Officers of the Army for that purpoſe, as they will anſwer their ſlackneſſe in the Marſhals Court.

Offences whatſoever to be puniſhed by the lawes of warre.

9 All other faults, diſorders and offences not mentioned in theſe Articles ſhall be puniſhed according to the generall Cuſtomes and Lawes of Warre.

And to the end that theſe Lawes and Ordinances be made more publike and known, as well to the Officers as to the common ſouldiers, every Colonell and Captaine is to provide ſome of theſe bookes: And within a ſhort time after that the Army ſhall come to the generall Rendevous, theſe Lawes in every ſeverall Regiment, in the preſence of all

all the Officers are plainly and diſtinctly to be read by the Marſhals of the ſeverall Regiments, aſſiſted by the Marſhall Generall, in the Horſe quarters by ſound of Trumpet, and amongſt the Foot by beat of Drumme; And weekely afterwards upon the pay day, every Captaine is to cauſe the ſame to bee read to his owne company in preſence of his Officers. And alſo upon every main guard, the Captaine is to do the like, that none may bee ignorant of the Lawes and Duties required.

FINIS.

By vertue of the Authoritie given me by the Ordinance of the Lords and Commons in Parliament, I command theſe Ordinances to be obſerv'd and obey'd in the Armie: and by theſe preſents give Order that the ſame ſhall be forthwith printed and publiſhed.

Given under my hand this 19. of November 1642.

Warwick.

Novemb. 18 1642

The unlimited

PREROGATIVE OF KINGS subverted.

Or a Short *Treatise* grounded upon *Scripture* and *Reason*, to prove that *Kings* ought as well as others to bee accountable for their Actions. 1642

MATTHEW 22. 21.

Render unto Cæsar the things that are Cæsars, and unto God the things that are Gods.

By a well wisher to the Church of God, His King and *Country*.

And dedicated to all such as love the Truth.

THere will be times (saith the Apostle) *when men will not indure sound doctrine*, 2 *Tim.* 1. 3. *but will give heed to seducing spirits, and doctrines of devils*, 1 *Tim.* 4. 1. And certainly if ever these times shall come to be fulfilled, now they are, when as Court Parasites and ambitious flatterers, Divines as well as others whose chiefest Policy now it is to *have mens persons in admiration for advantage sake*, *Jude* 16. and to please those by whom they may be dignified or rewarded; care not what falsities they speak, nor what untruths they doe maintain; and which is worst of all, are not asham'd to father their lies even upon the very Scriptures of truth themselvs, *wresting the same* (as S. *Peter* saith, 2 *Pet.* 3. 16. through their willfully wilfull Ignorance) *to their own destruction*. Among which this is none of the least, which they say, *That Kings are not responsall to any, save God for their actions*: And for this they bring the saying of the Preacher, *Eccles.* 8. 4. where he saith thus, *Where the word of a King is, there is power, and who may say unto him, what dost thou?* Which words if they be throughly scan'd and examined, you shall find they yeeld no such construction; but rather the contrary: For in the 2 verse before goings the Wise man gives us this charge, *to keep the Kings Commandement*. I suppose if they understand themselvs they will not say that by vertue therof we are bound to do whatsoever the King injoynes us, whether it be right or wrong: but that it hath respect to those things that are either agreeable, or at least not contrary to the Commandement of God; and the reason therof is given in the words following in regard of the Oath of God. Now there are none (I think) will say (if Kings come lawfully in with the choice and consent of their People, as all lawfull Kings doe) that his Oath hath only respect unto the People, as if it did bind only on their part; but also on the part of the King, who Sweares to rule and govern them according to the Laws of God, and of

the Land; and upon this condition they Sweare Obedience unto him. This we may see sufficiently proved by the Covenant of *David* made with his people. 1 *Chron.* 11.1. where it is said. *All the Elders of Israel came to the King to Hebron, and* David *made a Covenant with them in Hebron before the Lord:* and then it followes, *they anointed him King over Israel.* And then again wee see this proved by the mutuall Oath between *Ioash* and his people, 2 *Chron.*23.11. where it is said, *they brought out the Kings son, and put upon him the Crown, and gave him the Testimonie* (that is to say) they made him enter into this Covenant to keep the Law of God, and to Govern them according thereunto: and then it followes, *they made him King, and Iehojada and his Sons anointed him, and said, God save the King.* And so again in the 16.v. of the same chapter. By this you see here was an Oath aswell on the Kings part as on the peoples; and thus the people are bound to keep the Kings commandement, when he walks according to this rule. And such is the Oath of the Kings of *England* when they come to their Crowns and Kingdomes.

Then he saith further in the 3*d* verse, *Be not hastie to go out of his sight, stand not in an evill thing, for he doth whatsoever he pleaseth.* I hope there are none that dare be so Sacrilegiously bold as from these words to attribute unto Kings an Almighty power as the words seem to import, which is an Attribute only proper unto God to be Almighty, as the Psalmist shews. *Psal.* 115. 3. *Our God is in the heavens, he hath done whatsoever he pleased:* And *Psal.* 135.6 *Whatsoever the Lord pleased that did he in heaven and in earth* &c. This were in an high measure to rob God of his glory and to give that to the creature that is only due to the Creatour. Yet I know no reason why they may not say from these words (*The King doth whatsoever he pleaseth*) that Kings have an Almighty power; as well as to say from the other words (*who may say unto him what dost thou?*) that therfore Kings are accountable to none save God for their actions. For you see how the words follow one another, and what may be said of Kings in one respect, may be said of them in the other. But we may (if we will at least) take notice that these words are brought in as having relation to *good* or *evill*; and that this is a phrase applyed unto Kings only to shew that their Power is great, and of a large extent. *For the good of those that doe well, and for the punishment of those that doe evill*; and that in respect thereof, we should have an awfull and reverentiall regard of them; for so the words run, *Stand not in an evill thing, for he doth whatsoever he pleaseth.*

Then for the words following, which are quoted by those that stand for the unlimited Prerogative, they have respect also to the same. And so it is most true, *That where the word of a King is there is power:* If speaking as a King should, performing the Office of a King; having respect to his Oath and Covenant between God and his people, in commanding those things that are *good*, and punishing those things that are *evill*, then indeed *who may say unto him what dost thou?* no man may call him to Question: for asmuch as God the King of Kings hath put this power into his hands. And what is that indeed that makes Kings many times so slighted, and so little feared of their people but this, that they take no care at all to govern them according to their Laws? and what is it on the other side that addes majestie and magnificence unto them, but this, that they make the Laws of God and of the Land the rules of Magistracie and government? Herein consists the power of Kings, which the Wiseman here so much speaks of. But now that this place is not so to be understood as the Royalists of our times for their own ends would have it, *that Kings are not accountable unto men for their actions*, may easilie appeare, by comparing this place with that in *Dan.* 4 35. where *Nebuchadnezzar* after that he was restored again to his sences, and to his Kingdom, makes this acknowledgement

ledgement concerning the power of God (*Who may say unto him what doſt thou?*) Implying thus much, that howſoever Kings may be great, and their power may reach very farre, as he for his own part was none of the meaneſt, being the greateſt Monarch that was then in the world yet this did not belong unto him nor unto any King elſe whatſoever but was Gods ſole Prerogative only to be reſpontall unto none for his actions.

By this you ſee how weak this place is for their purpoſe, who from hence would prove Kings *unlimited power*, as unaccountable to any ſave God: whereas all that the Wiſe man aimes at, is nothing but this, to ſhew the extent of the power of Kings for their peoples good, as by their Oaths they are tyed by all lawfull wayes to advance it; and withall to ſignifie unto us, what an awfull regard we ought to have of Kings, whom God hath inveſted with ſuch a power.

I: But ſay they Kings are Gods, and therfore are not accountable for any actions they doe, and the Scripture calls them ſo.

Anſw. It is true the Scripture doth ſo: yet none I beleeve will be ſo blaſphemous as to ſay they are *Elohah*, ſuch as have an infinite being of and from themſelves from all eternity: They will at moſt confeſſe them to be but *Elohim*, and this name of God is communicable, and is oftentimes in Scripture applyed unto other creatures, both Angels and Men; yet not to ſuch Men only as have Kingly dignity, but unto all Rulers and Governours whatſoever: as we may ſee *Pſal.* 82.1. where it is ſaid, *God ſtands in the congregation of the mighty, he judgeth among the Gods.* And in the words following, the Pſalmiſt incites, and ſtirres them up to the performance of their duties, in their place ſaying, *How long will ye judge unjuſtly, and accept the perſons of the wicked; defend the poore and fatherleſſe, doe juſtice to the afflicted and needy, deliver the poore and needie, rid them out of the hand of the wicked.* Then in the 6. verſe againe he ſaith, *I have ſaid ye are gods* &c. In all this here we ſee there is not a word ſpoken of Kings in particular, but generally this phraſe is applyed unto all Rulers and Magiſtrates whatſoever: and beſides we know that the duties before ſpoken of, are proper to them as well as unto Kings. Moreover, I doe not know in all the Scriptures, where this word *Elohim* is ſo particularly applyed unto Kings as it ſo be in regard thereof, they ſhould be leſſe accountable for their actions then any other Rulers. So then if this be true, as we plainly out of Scripture ſee it is that other Rulers as well as Kings are called Gods, then Kings as well as other Rulers are accountable for their actions unleſſe that we will ſay that all Rulers and Governours whatſoever are not accountable unto men for what they doe.

But ſay they Kings are the *higheſt powers* on earth how then can they be accountable unto thoſe that are inferiour and under them, which is not accidentall unto other Rulers and Governours becauſe there are higher above them that they may give accompt unto: but none are above Kings: therfore they are to give accompt to none, ſave only God.

Anſ. I deny that Kings on earth are the *higheſt powers*, and this I ſay, that the Kingdome is above the King, and ſo conſequently the repreſentative body therof the whole power of all the body of the people of the Land, being by generall conſent tranſmitted over unto it; and I prove it thus: The *end* is alwayes greater then the *meanes*, or the *meanes* are ſubordinate to the *end*, and therfore muſt needs be inferiour, for the *meanes* could never have bin but for ſuch or ſuch an *end* for which they were appointed: no wiſe man that underſtands what he ſaith will deny, but that the *cauſe* is *greater* then the *effect*: but Kings were ordained for this *end*; they were choſen and appointed both by God and Man, to be a *meanes* for procuring of the good and welfare of their King-

domes, and had there bin no people, there had bin no Kings: by which it appeares, that Kings have their dependance upon their People, and that they were the primary *cause*, and Kings but the *effects* proceeding from them: therfore their Kingdomes are *greater* then they; and so consequently the representative bodies therof. And lastly there is somwhat in it too, that Kings are call'd the Ministers and Servants of the State, and so all good Kings and Governours have acknowledged themselvs to be.

Then againe Kings are but the *ordinance of Man*, as the Apostle shews, 1 *Pet.*2.13. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme.* Where the Apostle gives us this exhortation, to submit to Kings though they be the ordinance of man. Now will any say that they which doe infuse a power into others are inferiour unto them into whom they doe infuse it; that the power electing is inferiour to the power elected; that the originall is inferiour to the consequence; that the fountain head is inferiour to the streams that flow from it? I believe there are none, that are in their right senses will say it. So then, if the people are the original of that power that is in Kings, and that the power they have is borrowed from them, as the streams flow from the Fountain, let any judge whether is greater the King or his people. Not any particular person among the people nor any particular Corporations or Assemblies therof but the whole body of the people I say considered together of those that by especiall consent of all the people do represent the whole.

But here it may be said, How say you that Kings are the *ordinance of man*, doth not the Apostle once and againe *Rom.*13.1,&c. call all Rulers, and so consequently Kings *the ordinance of God*? *Let every soule be subject to the higher powers, for there is no power but of God, the powers that be are ordained of God: Whosoever therfore resisteth the power resisteth the ordinance of God*, &c. If they be the ordinance of God, how be they the ordinance of Men then?

Answ Here give me leave to aske one Question: Say any Politie or State chuse any kind of Government, whether Kings, or Dukes or Judges or the like, and by generall consent for the good of the people they establish it by Law, is not this then a *humane ordinance*, this or that kind of Government that they have chosen; yet I suppose you will not deny but that this is the *ordinance of God*, that now they should submit themselvs thereto? Therfore the Apostle speaking concerning Magistrates in *Rom.* 13. saith not a word concerning Kings, as if they were more a divine Ordinance then other Rulers, but in generall terms he saith, *that all rulers whatsoever are of God:* But when he comes to speak of Kings in particular, as he doth 1 *Pet.*2.13. he calls them the *ordinance of man*, whereby he doth as it were comment upon, and explain the meaning of those words of S. *Paul*, *Rom.*13 as if he should have said thus: It is true, Power, Magistracie and Government *is the ordinance of God*, and by divine institution: but so are not Kings, nor this nor that, nor any other kind of government they are of man, and through his appointment. So that I say Kings for their kind of government, are the ordinance of man: For God hath not tied any people in his Word, that they shall be governed by Kings, or by Dukes, or by Judges, or Estates or the like, but referres that unto themselvs for their choice, according as they shall see most convenient for their good and prosperity; but when this or that kind of government is ordained and established by generall consent of the people, this is *the ordinance of God*, which the Apostle gives a charge, *that every one be subject unto*. (according to the old saying, *Vox populi vox Dei*, The voice of the people is Gods voice) *which they that resist shall receive to themselvs damnation*. So that still you see there is a power on earth above Kings (as I said before)

which

which lies in the generallity of the people, from whence they doe receive as from their Fountain head their Soveraignty and Kingly dignitie.

Now then from what hath bin said, followes this consequence of necessitie, that if there be a greater power on earth then Kings are, Then Kings are accountable for their actions thereunto, and ought to be subject as well as others, as appeares by that in Rom 13 1. *Let every soule be subject to the higher powers, for there is no power but of* God, *the powers that be are ordained of* God &c. *Whosoever therfore resisteth the power, resisteth the ordinance of* God, *and they that resist shall receive to themselves damnation.* In which words we see the Apostle gives a generall charge to all inferiours to submit themselves to their superiours: therfore if Kings be inferiour to their Kingdomes, and to consequently to the representative bodies thereof, then Kings ought by vertue of this charge, to be subject thereunto as well as others.

But how ought they to submit what? in doing only and in matter of obedience, are they discharged there, so as though they abuse their power never so exorbitantly, to spoile, oppresse and destroy their people, centure may not passe upon them nor punishment be inflicted? surely I find no such distinction in all the word of God: Nay, we are commanded the contrary, and the law of nature teacheth us as much, that if there be a festred and a gangreend member in the body, that would destroy the whole, to cut it off for the preservation of the whole.

I, it is true will they say, if there be any festred or corrupted member in the body that would destroy the whole we ought to cut it off, rather then to suffer all the body to perish, the Law of God and nature teacheth us thus much: but in case the head should have any Gangreene in it, and you cut that off, you doe immediatly destroy the body; the life can not be preserved when the Head is gone. So in like manner the King he is the Head of the State, and in that respect he hath such an influence upon the State, that if you cut Him off, you destroy the whole State together with Him, as you destroy the body when you take away the head therof: therfore be he never so wicked, He is to be suffered and borne withall.

Answ. This similitude or resemblance here doth not hold good, therfore we must distinguish between a naturall head, and a civill head: for if the naturall head of the body of man be taken away, the body dies: but it is not so with the civill Head of the State as experience doth sufficiently shew by the death of Kings. But if it were possible in the body of man, when one head is taken away to find another to put in his place, and so to preserve the life as it may be done in the State, surely Heads would oftentimes be changed, and cut off as well as other members. So that if we will thus reason, that the Head of the State should be in respect of His body, as the head of man in respect of the body of man, then it doth necessarily follow, that the Head being dead, the body should die also, as is manifest in the body of man. But it doth not hold so in the head of the State as it doth in the head of the body of man, that if the head of the State be cut off the State dies, as doth the body of man: therfore the King who is the Head of the State, if a corrupted and a festred Member, that may indanger the destruction of the body of the State, ought to be cut off, for the preservation of the whole, for, *Salus populi suprema lex*: nothing ought to be so much regarded as the Peoples safety, which is the end of all Law and government whatsoever.

This similitude, though it hold not good as it is above proposed, yet it doth in the contrary, that if a King by his wicked and Tyrannicall courses, doth destroy his Kingdome, he doth destroy himselfe, as when the naturall body is destroyed, the head of necessity must perish with it.

I but will ſome ſay this is ſtrange, Where in all the Scripture doe you find that the people have with Gods likeing and approbation ſo much as reſiſted their Kings, how much leſſe cenſured them, or brought them to tryall or puniſhment, for any actions that ever they have done?

For the firſt of theſe I Anſwer, that Kings in their wicked and ungodly courſes have bin reſiſted by their people, the Spirit of God ſpeaking by way of commendation of them for it, or at leaſt wiſe not diſapproving the ſame. This is evident by divers places of Scripture; As firſt of all we have an example hereof in *Ionathans* caſe, 1 *Sam.*14.44. where becauſe that *Ionathan* had eaten a little Honey, contrary to the Commandement of his Father *Saul*, who was then King of *Iſrael*, he would have put him to death; thereupon the people ſtand up in his juſt defence, againſt *Saul* his Father, ſaying, *Shall Ionathan die who hath wrought this great ſalvation in Iſrael, God forbid, as the Lord lives there ſhall not one haire of his head fall to the ground, for he hath wrought with* God *this day.* Then it followes, *the people reſcued Ionathan that he died not.* Did they not think you reſiſt *Saul*, when the people reſcued him out of his hand whether he would or no, and contrary to the Oath that he had ſworne?

Secondly, we have the example of *David* in *Keilah*, 1 *Sam.* 23.7 &c. where *David* being at *Keilah*, and *Saul* hearing of it, thought he had got now his oportunity to take him, that he might kill him, as oftentimes he had before indeavoured: but it ſo pleaſed God, that this came to *Davids* eares, that *Saul* ſecretly practiſed miſchief againſt him, to come and take away his life. Hereupon *David* inquires of God, Firſt to know whether it were ſo or no, as that *Saul* would come down to *Keilah*? God anſwers him, that he would. Therupon the ſecond time he asks him *Whether the men of Keilah would deliver him and his men unto the hand of Saul, or no?* God anſwers him that he would deliver him up. By this laſt it doth clearly appeare, that if ſo be the Keilites would have bin true to *David*, and have ſtood to him, he would have maintained the Town againſt *Saul*, and have defended himſelfe in it: otherwiſe, why ſhould *David* aske God the ſecond time, *Whether the men of Keilah would deliver him up and his men into the hands of Saul, or no?* he might have gone his way, when that he heard *Saul* would come down, without asking any more queſtions, unleſſe we will ſay that the ſecond queſtion, which *David* propounded to aske of God, was trivolous and vaine, and ſo conſequently the anſwer that God gave it; which I ſuppoſe there are none will be ſo bold as to affirme. (This was the very caſe of Sir *John Hotham* in *Hull*, who for this very action His Majeſtie was pleaſed to Proclaime him Traytor.)

Then againe, it may be further ſaid of *David*, if he had not had a purpoſe to have reſiſted *Saul* in caſe of exigency and extremity, what did he with 600 men about him? he might have fled from *Saul* when he was coming towards him, without ſuch a train and guard of men attending him, and ſo have ſaved himſelfe without them. Nay, he might in all probability have eſcaped his hands better, for had he not had ſo many with him, he might have kept himſelfe the more cloſe, and ſecret, ſo that he could not have bin ſo eaſily diſcovered. And beſides this we read 1 *Chron.*12.22. that *There came to David to help him before Sauls death an hoaſt, like the hoaſt of* God: and what? was all this preparation and aſſiſtance for nothing?

One more example I will bring out of the Scriptures, and that is of King *Vzziah*, 2 *Chron.*26 16. who incroached upon the Office of the Prieſts, and would take upon him to offer Incenſe in the Temple of the Lord, contrary to the expreſſe commandement of God: whereupon it is ſaid in the 17. verſe, that *Azariah the Prieſt went in after him,*

him, and with him fourescore Priests of the Lord, that were valiant men, and they withstood Vzziah the King, and said unto him, it pertaineth not to thee Vzziah to burn Incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated to burn incense; goe out of the Sanctuary, for thou hast trespassed, neither shall it be for thine honour from the Lord God. Then Vzziah was wroth, and had a Censour in his hand to burn Incense: and while he was wroth with the Priests, the Leprosie even rose upon his forehead, before the Priests in the house of the Lord, besides the Incense altar. Then azariah the chief Priest, and all the Priests looking upon him, and beholding that he was leprous in his forehead, thrust him out from thence. If this be not resistance, I know not what is.

Besides all this, the more to stoppe the mouthes of such ill affected persons in our times, that will take upon them to make much more of Kings, then ever God made or did intend there are examples even in the Primitive times among the Christians, who have resisted their Kings in their sinfull and unlawfull actions. As to instance in *Lycinius* the Emperour, who had granted to the Christians to injoy their Religion, yet afterwards turning persecutor, they sent for *Constantine* the great to assist them against him, and overthrew him. And againe being persecuted by the King of *Persia*, the Christians sent for *Theodosius* the Emperour to help them against him. And I doubt not but if the Ecclesiasticall Historiés of those times were searched there might more examples of this nature be found out.

But besides all this, we have seen and known the like in our own times, as lately in the Scots, whom the King himselfe, that now is, acquited, when he came to a right understanding. So the Protestants in *France*, *England* all Queen *Elizabeths* dayes did help them. In our dayes again in King *Charles* his own reigne, we sent over a great Force, in shew at least, to help *Rochel* against the King of *France*. So in High *Iermanie*, the Princes there maintain their right against *Charles* the 5. and were helped by *France* and *England*. In the *Neather-Lands* it is evident from the beginning. Now shall we take upon us to condemn all these Churches for so doing?

Then for the second, which is the principall point here in dispute. Whether Kings in case they doe Tyrannize over their People Oppresse, Spoile and Destroy their Subjects, and doe other such like wicked and unnaturall actions, may have Censure and Punishment inflicted upon them, according to the nature of their severall Offences? They say where is there any example or expresse command in Scripture for this?

Answ. It is true, there are no examples, or Commands in Scripture for this particular case, or at least not as I know of; yet that matters not, so long as we have a rule to walk by, and Commands in generall that reach to all particulars. And for this the like may very well be said, as may for Parents murthering of their Children, there is no direct Law set down either divine or humane, for the punishment of such, the thing is so detestable and contrary to very nature, that it may be conceived, that there would be none such found: but if there be, there are generall Laws in force for their censure and punishment, as in case of Murther; and by how much the nearer the relation is, the greater being the bond and tye for procuring the peace and welfare of such and such parties, so much the greater is the offence, and so much the more liable are they to punishment. So I say, though there are no particular Laws set down, for the correcting and punishing of such Kings and Princes as doe Oppresse, Spoil, and Destroy their People, yet so much is included in those generall Laws both of God and Man; and so much the more liable are they to Censure and punishment, by how much they are Ordained, to be greater instruments of the good and well being of their People then

others

others are. (For this is the very nature and being of a King. He is such a one as *cares* and *provides* for the Common wealth, takes *pleasure* in the *commodity* and *profit* of His Subjects; and in all his doings hath respect to the *prosperity* of those over whom He rules.) Now what those generall Laws are, it is well known; As for example This God hath said. *He that sheds mans blood, by man shall his blood be shed, Gen 9 6.* And *He that blasphemes the Name of the* Lord, *shall surely be put to death.* Levit. 24 16. And again *If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosome, or thy friend, which is as thine own soule,* (the King himself may be within the compasse of these or most of these relations, as the case is put) *intice thee secretly, saying, let us goe and serve other gods, which thou hast not known, thou nor thy fathers, thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him neither shalt thou spare neither shalt thou conceal him but thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterwards the hand of all the people and thou shalt stone him with stones that he dye.* Deut. 13.6 &c. In which words the Spirit of God plainly shews, that in this case, the greatest and nearest relation of friendship love and duty, that we can owe to any whatsoever they be of what dignity or degree soever should not make us desist from the execution of Justice. These things are spoken you see without the least exception that may be, that in case the Rulers or the King should do thus that the like should not be done unto them: but God requires that Equity and Justice be done alike upon all without respect of persons; as we well know that this is the charge that God hath given *Deut.* 16.19. *Thou shalt not wrest judgement, thou shalt not respect persons.* Where God shews thus much unto us, that to respect the persons of any in matter of Judgement, or Justice, is to wrest Justice, and to goe aside from that which is right. God will have equall and impartiall judgement administred alike unto all: And the reason hereof is given by the Holyghost in the place before cited. *Deut.* 13.11. *That all Israel may heare and feare and doe no more any such wickednesse.* Now there is none that will deny, but that Kings by nature are as bad as any, and are subject to be worse then any others, by reason of those Flatterers and evill Counsellours, that usually are about them, as we may see in the examples of *Ioash*, 2 *Chron.* 24 17. and of *Rehoboam*, 2 *Chron* 10.8 &c. should it be so then that there were no Laws in force binding unto them as well as unto Us, and examples of true and equall Justice made upon them as well as upon others, it were the very next way to open a gappe to all Kings and Princes to all manner of wickednesse and licentiousnes, and to make them Tyrants that otherwise would be good and gracious towards their People. Whereas this would be a very good meanes to keep Kings in as well as others, from running into such extravagant courses to the dishonour of God, and the destruction of their people as usually they are wont to doe; unlesse we will say that God hath given unto Kings and Princes a dispensation above all others, to run headlong unto Hell without controule. They that teach such Doctrine by this now it appeares what friends they are unto them whatsoever they may pretend, who would make Kings of all others the most *miserable*, by ascribing unto them an unrestrained liberty to all wickednesse whatsoever, to their destruction.

But here comes in another Objection, for will some say againe, *Kings are Gods anointed*: therfore men may not question them much lesse may they touch their lives whatsoever their actions be: And thus much saith David concerning *Saul*, who was *King of Israel* though he were a wicked King and his enemy that sought his life and that for no just cause neither; yet when David had an opportunity to slay him. 1 *Sam.* 24 6. he speaks thus, *The Lord forbid that I should doe this thing unto my Master the Lords anointed,*

to

to ſtretch forth mine hand againſt him, ſeeing he is the anointed of the Lord. So againe, 1 *Sam.* 26.9. *Who can ſtretch forth his hand againſt the Lords anointed and be guiltleſſe?*

To this I anſwer, *David* was a private man (notwithſtanding he was *Sauls* ſucceſſor by Gods appointment to the Crowne) and ſo had no warrant to doe ſuch a thing as this, as to take away the life of *Saul* the King, though hee had done him, or ſhould ſeeke to doe him never ſo much harm. For in a caſe farre Inferiour to this, wee know that if a private man be a Thiefe, and by Law is condemned to die, yet no man may lay violent hands upon him to take away his life, but onely in a Legall way, and by the executioner that is by authority appointed for this purpoſe, if any man ſhould, hee would be accounted a murtherer for ſo doing, and bee liable to ſuffer the Law in that caſe provided. So then if this cannot bee juſtifiable upon a private perſon condemned by Law, much leſſe then upon a publike perſon, eſpecially ſuch a one as a King is, and uncondemned too. Therfore in this caſe had *David* taken away *Sauls* life, who was then King of *Iſrael*, he had bin much to blame, and had ſinned exceedingly in the ſight of God, wherfore *David* would not doe it.

But we doe not know what *David* would have done, or what he might have done, in caſe *Saul* ſhould forceibly have come upon him to have taken away his life, in his own juſt defence for his own ſafety and preſervation: for elſe for what end had *David* thoſe 600. men with him? Surely it will be anſwered, and I beleeve the moſt malignant among them all will not deny it, that he had them for his Defence; was it ſo? Then truly I think that they that will defend themſelvs, by Arms and armed men, muſt needs offend, when they are offended. For this is a meere conceipt that even very children will be ready to laugh at, to ſay that when a mans enemy comes againſt him to doe him a miſchief he muſt only defend himſelfe, but muſt not ſtrike againe. For how is this poſſible, for a man to defend himſelfe from his enemy, and yet not offend his enemy?

Then for aſmuch as *Kings* are call'd *the anointed of the Lord*; they are ſo call'd in two reſpects. Firſt either in regard of the Anointing Oyle that was powred upon them, by the performance of which Ceremonie they were inaugurized into their Functions and Offices. Or elſe, in regard of that authority, which by their people they are elected unto, whereby they become Gods Deputies and Vicegerents here on earth, in ruling and governing of his people.

For the firſt of theſe, in aſmuch as *Kings* are call'd *the anointed of the Lord*, becauſe of the Anointing Oyle that was powred upon them, by the performance of which Ceremony they were inaugurized into their Functions, whereof ſome there were that God did in a more eſpeciall manner thus inſtitute and ordaine, even by Hisown immediate appointment, as to wit *Saul*, *David*, *Salomon*, *Iehu*, and *Hazael*, whom he commanded *Elijah* to Anoynt *King* over *Syria*. Yet I ſee no ground, nor reaſon, why even theſe ſhould not be reſponſall to the Lawes and to their *Kingdomes*, for their Actions. For I do not perceive that God did any whit hereby exempt them from the obſervance of his Laws, either Actively or paſſively. If not, then ſurely they that would attribute thus much unto them, doe exalt and ſet them above the Laws and Commandements of God (for you muſt underſtand that the judiciall Laws in thoſe times, whereby God would have his people to bee governed, were immediately ordained of God, as well as any other Laws whatſoever) which therfore for my own part I conceive to be no leſſe then blaſphemy; at leaſt I am ſure it is a high contempt of Gods ordinance. Wherfore now (with ſubmiſſion to better judgements) wheras it is ſaid, *Who can ſtretch forth his hand*

againſt

againſt the Lords anointed and be guiltleſſe, I ſuppoſe this to be the meaning of it: That this is a thing not to be raſhly or unadviſedly done by any, and that it belongs to none but to the Magiſtrates only, and that in a legall way, having herein an awfull and reverentiall regard of the Commandement of God.

Yet further I will not deny but that it may probably be, that there may be ſomwhat extraordinary in the caſe of theſe 5 Kings before mentioned, their perſons being of Gods immediate choice, and by his eſpeciall appointment inducted into that Function, as the rather it ſeems ſo to be, becauſe this term of the *Lords anointed*, I find it applyed in Scripture to no King elſe, that was anointed with Oyle, but only theſe, though we read of divers Kings elſe beſides theſe, that were anointed with Oyle.

Then for the other, in that Kings are called *Gods anointed* with reſpect to the *Authority*, which by their people they are elected unto, whereby they become Gods Deputies and Vicegerents here on earth, in ruling and governing of his people. Thus, and no otherwiſe then thus are our Kings call'd the Anointed of the Lord: Now as much as this is proper and belonging to other Rulers as well as to Kings, to be called Gods Deputies and Vicegerents, and therefore it is that they, as I ſhewed before, are cal'd Gods as well as Kings, which little is applyed unto them, in this regard, becauſe they repreſent the place of God, and have his Image ſtamped upon them in a more eſpeciall manner, by meanes of that authority that God, by the conſent of his people hath conferred upon them for their good: From hence therefore neither doe I ſee any ground, why Kings ſhould not be accountable for their actions. For if ſo be that they are not accountable in this regard becauſe they are Gods Deputies and Vicegerents, why then I ſay, nor any other Rulers, nor Magiſtrates beſides, becauſe they are Gods Vicegerents as well as Kings? The which, I thinke there are none will be ſo ſimple as to affirme.

So now by what hath been ſaid, we ſee that even Kings in a legall way may bee reſiſted, neither do we want examples among our ſelves of this kind, and yet it is thought no grievance or unlawfull thing, or unbeſeeming the profeſſion of good Chriſtians, as ſome doe ſay. For it is not manifeſt that the King himſelfe is impleaded by his owne Subjects, and hath many times tryalls at Law with them at the Kings bench, and is divers times too overthrowne: And if this be done in ſlighter matters, then certainely much more it ought to be done in matters of farre greater weight and conſequence, as in caſes of oppreſſion, Tyranny, or Deſtruction of his People.

But here againe ſay they, ſhould wee grant you this, that other Kings may be reſiſted, as you have declared, and may Legally bee accountable for their actions, yet the caſe is not alike betweene other Kings and ours of *England*, for as much as they have their right to the Crown by Conqueſt, as is evident by *William* the Conquerour, whoſe Succeſſors they are, and therefore there is no other way for us now, but either to obey what they command us, or elſe to ſubmit our ſelves to ſuffer.

Anſw. It goes beyond my apprehenſion to conceive, how this kind of arguing can hold good, and I do admire upon what ground it ſhould be built. But beſides it is not here amiſſe, to take notice of the baſeneſſe and ſervility of the ſpirits of theſe men, who can be ſo well content to argue themſelves into a very vaſſalage and ſlavery: Therfore for ſatisfaction in this point as well as in the reſt, wee muſt take notice that there is a two fold conqueſtone is Abſolute, and the other is Conditionall. For the firſt of theſe, will they affirme it, that we are abſolutely conquered, and ſo overcom by an altogether over-ruling and Tyrannicall power, that our Lives, Perſons and Eſtates lie at the mercy of the Conqueror, all that ever we have being at his will and pleaſure, that hee may

make

make a prey of them how he liſt, and when he liſt; without any bonds or ties at all on his part towards his people, but that by vertue of the Conqueſt, we are wholly become his Vaſſalls and ſlaves: I ſay in this caſe a people may by force of Armes, nay they are bound to doe it (for as much as all people ought both by the Law of God and nature to provide for their owne welfare and ſalvation) when they have a fit and convenient opportunity, and ſtrength ſufficient, to reſcue themſelves from under the power of ſuch a Tyranny, and free themſelves from ſuch a Yoake, though it ſhould bee even with the perſonall deſtruction of thoſe Kings that ſhould uſurpe ſuch a power over them. And I prove it clearely by the examples of the people of God in the times of the *Iudges*, approved by the Spirit of God; as, *Iudg.* 3 8. Iſrael there rebelled againſt the Lord, by turning unto Idolls, whereupon it is ſaid, *the anger of the Lord was hot againſt Iſrael, and he ſold them into the hands of* Cuſhan Riſhathaim *King of* Meſopotamia, *and the Children of Iſrael ſerved* Cuſhan Riſhathaim *eight yeeres* (that is to ſay, they ſerved him in a ſervile ſlavish way) then it followes, *that the Children of Iſrael cryed unto the Lord, and the Lord rayſed up a deliverer unto the Children of Iſrael, who delivered them, even* Othniel *the brother of* Kenaz, Kalebs *younger brother, and the ſpirit of the Lord came upon him, and he judged Iſrael, and went out to warre, and the Lord delivered* Cuſhan Riſhathaim, *into his hand, and his hand prevailed againſt* Cuſhan Riſhathaim, *and ſo the Land had reſt 40 Yeeres.*

By which words you ſee, that the people of God by force of Armes were violently overcome, and kept powerfully under a Tyranny, for the ſpace of eight yeeres but ſee when God had raiſed up unto them a deliverer, that is to ſay one that would ſtand up in defence of them againſt the King of *Meſopotamia*, who had them under, and they now had a convenient opportunity to redeeme themſelves from under this Tyranny, they take it, and by force of Armes recover their liberty againe. It is needleſſe to inſtance in any more particulars at large, I will therefore onely point out the ſeverall places that for your better ſatisfaction you may read them at your leaſure. The enſuing Story doth manifeſtly prove it beginning at the 12. *verſe*, &c. ſo againe, *Iudges* 4. the whole Chapter is a Story to this purpoſe: This is cleare alſo in the example of *Gideon, who delivered Iſrael from the hand of the* Midianites, the Story is in the 6. and 7. Chap. of *Iudges*. It is cleare alſo by the example of *Ieptha, who delivered Iſrael from the hand of the* Ammonites *Iudges* the 19. and 11. *Chapters*. So much in briefe may be ſaid concerning abſolute Conqueſt. And now I hope they will take heed, how they ſay, we were abſolutely conquered. Then for the other, and that is Conditionall Conqueſt. So ſay they we were Conquered, and it is not denyed: That is to ſay; when *William* the Conquerour invaded the Land, we were content to ſubmit our ſelves unto him, (for the prevention of blood ſhed and deſtruction that otherwiſe might have enſued) to ſerve him as our Liege Lord, and Soveraigne, ſo that he would promiſe to govern us, according to theſe and theſe Laws and Cuſtomes, to which covenant hee conſented, as all the Kings of *England* have done ſince. And ſo we are become not his ſlaves to be deſtroyed at his pleaſure, but his Subjects, having ſworne him and his Succeſſours Allegiance upon theſe conditions. If this be ſo; then here we plainely ſee, we are not bound to ſubmit to the Kings will and pleaſure, in all his commands, but onely ſo farre forth as hee commands according to his Laws, which is the condition upon which we ſweare him Allegiance, and become his Subjects. Therefore if the conditions of the Covenant be broke, and inſtead of governing his people by his Lawes, he rules them as hee liſt, according to his will and pleaſure; is it not manifeſt, that the King doth abſolve his Subjects from their Allegiance, nor are they any longer, legally bound to obey

him. For this every one knowes, that when the condition, whereby the Covenant is tied to each partie, is broken, the Covenant it selfe by vertue thereof is quite dissolved, or at least dissolvable at the parties pleasure with whom the Covenant was made. By this it appeares that the King is as much bound to the Subjects as the Subjects to the King, and that in this case the Subjects may make lawfull resistance to recover their undoubted Liberties and Priviledges, and yet not bee termed Rebells against their Prince. For none but they only can be called or esteemed such, as violate their oathes of Allegiance, which we do not, if the King break with us his Covenant, whereby he hath bound himselfe to us and upon performance whereof we sweare him Allegiance.

But now besides all that hath bin said, let us a little look into the foul absurdities that follow upon this tenent, that people must so submit themselves unto their Kings, as either to obey their commands, though never so unlawfull, or else to suffer whatsoever they shall inflict upon them, and not to take up defensive Armes against them: but in case their Kings come against them in a hostile manner seeking their destruction; all that they must doe say they, is to runne away from them. But, say they doe so, they may so follow and persue their people, or incompasse them in that they can be able to runne no further, so that then they must either perforce stand upon their defence, or submit themselves unto their mercy. Why? I say they, so they must, all the weapons they must use in this case are prayers and teares. So that then, if *Nero* like they should wish that the whole body of their people were but one necke, that hee might cut them off at one blow, they must as we say, lay their necks upon the block, and submit themselves to their owne destruction. And so now consequently it follows, be their *Kings* never so great Tyrants, not onely over their bodies, but over their soules too (as the case may be, they may set up Popery and Idolatry in their Kingdomes, as the Kings of *Israel* and *Iudah* did: nay if they will, bring in very Heathenisme, and what not, utterly depriving their people of all the outward happinesse, and comfort of their lives, and also as much as in them lies, prostituting their soules to utter ruine, by denying them the meanes of their salvation) yet they may not doe any thing in this case to help themselvs by way of just defence or Legall Justice. If this be so, then indeed we are beholding only to the Kings good nature, for every thing that we have and do enjoy, and not at all unto the Laws, and that will proove good doctrine that hath not long since bin so freely taught among us, That our lives, our Liberties, our Estates, our Wives and our Children, and all we have, are at the Kings mercy, and that wee doe injoy any of these, it is of his meer favor and bounty towards us: And then what need at all is there of any Laws, or why should the Parliament trouble themselvs to make any more Statutes or Ordinances, wherby to govern us? the which how ridiculous it is, and how abominably false, and contrary to Gods word, you have already heard.

It will not be improper for this discourse to look a little into the case and condition, which wicked King *Ahaz* brought his people into by his abominable Idolatry which he established in the land, 2 *Chron.*20.3. It is said, *He burnt incense in the valley of the son of Himom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on hills, and under every green tree: Wherfore the* Lord *his God*, it is said, *delivered him into the hand of the King of Syria, and they smote him* (that is to say, his people) *and carryed away a great multitude of them captive, and brought them to Damascus; and he was also delivered into the hand of the King of Israel, who smote him with a great slaughter. For Peca the sonne of Remaliah slew in Iudah* 12000. *in one day, which were all valiant men:* and the reason follows,

because

becauſe they had forſaken the Lord God of their fathers. By whoſe meanes was this that they had done it, was it not by reaſon of their Idolatrous King *Ahaz?* Then in the 8. verſe, *the children of Iſrael carryed away captive of them* 200000. *women, ſons and daughters, and took alſo away much ſpoile from them, and brought the ſpoile to Samaria.* Againe in the 16. verſe, *Ahaz ſends to the King of Syria to help him againſt the Edomites that came and ſmote Iudah, who carryed them away captives, the Philiſtims alſo had invaded the Cities of the low Countries, and of the ſouth of Iudah, and had taken divers Townes from them,* as there they are reckoned up, *and dwelt there:* for it is ſaid, *The Lord brought Iudah low becauſe of Ahaz King of Iſrael, for he had made Iudah naked, and tranſgreſſed ſore againſt the Lord.* So in the 20. verſe againe it is ſaid, *That Tilgath Pilnezer, King of Aſſyria came unto him, and diſtreſſed him, but ſtrengthned him not, for Ahaz took a portion out of the houſe of the Lord, and out of the houſe of the King, and of the Princes, and gave it unto the King of Aſſyria, but he helped him not.* There you ſee was alſo ſo much of the treaſure of the land loſt. Again it is ſaid, *that in the time of his diſtreſſe he did treſpaſſe yet more againſt the Lord.* (This is that King *Ahaz*,) *for he ſacrificed unto the Gods of Damaſcus which ſmote him:* and he ſaid, *becauſe the Gods of the Kings of Syria helpe them, therfore will I ſacrifice to them, that they may help me:* but they were the ruine of him, and of all *Iſrael.* To this lamentable condition was *Iſrael* now brought, through the wickedneſſe of this man. How much better had it bin for them to have executed the judgement of the Lord upon him, who in his moſt juſt and righteous Law required, *that all Idolaters,* without reſpect of perſons *ſhould be deſtroyed,* and had given more then an ordinary charge concerning this particular, then, by the neglect of the execution of *juſtice,* to have brought themſelvs to that miſerable condition wherin they were, both in reſpect of their ſoules and bodies. And who knows whether God might not lay the heavier load upon them, for this their contempt, in not obeying his Commandement; whereas if ſo be they had done this, they might ſtill have continued in the favour of God, and bin a bleſſed and renowned people as their predeceſſours were.

But if it ſhall be ſaid, Why did they not execute *juſtice* in this kind upon him, and other their Idolatrous Kings, it ſeems there was ſomwhat more then ordinary in it, in that it was omitted?

I anſwer. It was no marvaile they did neglect the execution of *juſtice* in this regard upon their Kings, when as they were ſo careleſſe to doe it upon common and private perſons: for we never read that ever there was ſo much as any one perſon, after they were come into the promiſed poſſeſſion of the Land of *Canaan,* that they did put to death for their Idolatry, of what kind or condition ſoever they were: and if this were thus omitted upon perſons of ordinary and mean ranke and qualitie, how ſhould it be expected that it ſhould be executed upon their Kings.

Yet beſides all this that hath bin ſaid, to ſhew the unreaſonableneſſe and falſeneſſe of this Depoſition (*that Kings are unaccountable for their actions, and may not be reſiſted, though they doe thoſe things that are never ſo diſhonourable to God, and prejudiciall and hurtfull to their Subjects*) there may ſomwhat more be ſaid with reference to the Wiſdome of God. For, how is it poſſible to be imagined, that He who is ſo *infinitely wiſe* (having in His *unſearchable underſtanding* appointed Government as the only meanes for his peoples happy and well being here on earth, ſhould leave His people in ſuch a condition, that if ſo be the meanes and inſtruments, which he hath ordained for their good, ſhould riſe up againſt them to their *deſtruction,* they ſhould have no power left them to help themſelvs, nor meanes to provide for their own ſafety, but muſt be faine to ſubmit themſelvs to their wills and pleaſures. How doth this exceedingly reflect upon the Wiſdome and

Providence of God; and is it not manifest and apparent that Gods ends and intentions in Government are hereby quite frustrated and void, so as that that which he hath appointed for his peoples greatest benefit and security, should turn to their greatest hurt and mischief. And this were the next way, instead of making God the *authour of peace*, 1 *Cor.* 14 33. to make him the chiefest authour of all disorder and confusion. For let any man judge that hath but the ordinary understanding of a man, if this be not occasion sufficient to make even the best of Kings (if God doe not give them more then an ordinary measure of his Grace) to become Tyrants, and to live as they list, when they are perswaded that they may doe what they list, and none may controule them.

Therfore for the more full clearing of that which hath bin already said, it will not be amisse to search a little narrowly into the meaning of that place, *Rom.* 13. 1 &c. and so to acquaint our selves what that *power* is, which the Apostle there calls *the ordinance of God*, *Let every soule be subject unto the higher powers, for there is no power but of God, the powers that be are ordained of God.* They are Magistrates that are here meant by these *powers*, and these *powers* the Apostle saith *are of God.* Now I aske, did ever God give a *power* unto any for the destruction of his people, and of those that are committed to their charge? is this the Ordinance of God for Kings and Rulers to seek the undoing and ruine of their people? Surely no. God did appoint them for his peoples good, as before was shewed; and thus much also the Apostle declares to us here in the words following, verse 3. *Rulers are not a terrour to good works, but to the evill. Wilt thou not be afraid of the power? doe that which is good and thou shalt have praise of the same for he is the minister of God to thee for good,* &c. (Here by the way this shews unto us, that the acts of Kings for the good of their people, are not acts of Grace, as some flatterers would make them, but they are acts of Dutie, which God requires from them towards their people.)

And besides, let us have a respect unto Kings and Governours too, as they are a *humane ordinance*, as the Apostle calls them, as you heard before, 1 *Pet.* 2. 13 &c. Did ever the people who elected them, give them any such power as to rule them according to their *wills* and *pleasures*? If they have, what made they those good Laws for, according to which they Covenanted for to govern them? And therfore as the Apostle before saith, *they are the ordinance of God* with respect to their peoples good; so here the Apostle saith, *they are the ordinance of man* with respect to the same: For so he saith, *Submit your selves to every ordinance of man for the Lords sake, whether unto the King as Supreme, or unto Governours, as they that are sent by him;* What for? Or to what end? (surely not for their destruction, but to be instruments of their well being, for so it followes) *for the punishment of evill doers, and for the praise of them that doe well.* Therfore hence I say, If Kings who are Ordained by God, and Chosen by Men, for this *end*, to be instruments of *good* to their People, doe contrarily abuse their Authority, wherewithall they are intrusted both by God and Man, to the *hurt* and *destruction* of their People: if in this case the People to preserve themselvs doe stand upon their own Defence, and take up Armes for their own *protection*, they do not *resist the ordinance of* God, nor come within the reach of the Apostles censure, as those that for so doing *shall receive damnation.*

Here is one thing yet more that I have to say concerning the Unlimited Prerogative: and so I shall finish this Discourse; and that is, What good can there come by ascribing such a Power? For every circumstance in point of Government must have respect unto some *good* or other, either for the *glory of* God, or for the *benefit of the People*: if so be that they conduce not to these ends, they are utterly to be rejected, as sinfull and obnoxious. For God never gave Magistrates any such *power*, as to be unlimitable in

breaking

breaking his Commandements; or to become *terrible* and dreadfull to their People: but this He requires, that they especially, whom He and His People have trusted with *power* and *Magistracie*, should by their example honour God in a holy and godly *conversation*, and be *comfortable* and *profitable* to their *People*, through their *pious*, *peaceable*, and *Religious government*.

But how or which way doth it appear that the *unlimited Prerogative* hath, or can have respect to any such ends: nay *reason* tells us the contrary; and We have learned as much by the best of Schoolmasters, to wit, *experience*. And if the Spirit of God say true, a great deale of evill and mischief may come by it, but no good at all as ever I could read. Thus much we may perceive, if we will look into that place in the 17. *Deut.* 18. where the Spirit of God speaking concerning the King, when he shall come to sit upon the Throne of his Kingdome, *He shall write* (saith he) *a coppie of this Law in a Booke, out of that which is before the Priests the Levites, and it shall be with him; and he shall read therein all the dayes of his life, that he may learne to feare the Lord his God, to keep all the words of this law, and these Statutes to do them.* Here we see the rule, which God would have Kings apply themselves unto in governing of their People, but here is no grant or Charter that God at all hath given them, to rule them according to their *wills* and *pleasures*; and he binds them within the compasse of His Law. And it cannot be denied but that these Statutes and Commandements of God before spoken of, require *passive* as well as *active* Obedience. For what is here said unto Kings, is oftentimes in this Book, and else where, said unto the People; and I beleeve there is none will say, but that they are required therby to obey in both kinds: why not Kings then as well as others, for here is no exception. Nay the Spirit of God here gives us a sufficient reason, that they ought so to doe, in the words following, for so it is said, *least his heart be lifted up above his brethren.* He foresaw what mischief would come of it, if Kings should have any such Unlimited Power allowed them. And indeed how can it otherwise be, but they must needs exceedingly swell with Pride, when they shall be made like God, subject to no Laws. And what doe they else, that ascribe such a *power* unto them, as that they are no waies *accountable*, or *punishable* for any *actions* that they doe? Is not this the very next way to cause them to despise and *trample* their People under their feet, as if they were so exceedingly beneath them (though in truth they be the same, and equall with them, in respect of their *nature* and *being*, (therfore the Spirit of God here calls them their *Brethren*) the difference only lying in their *power* and *Magistracie*) and to make them forget themselves and their humane condition, as if they were a degree above Men, by exalting them above all Laws, as if by vertue of their place and Dignitie, their very nature were changed into the Divine.

Besides this, it is further worth the marking, what other evill consequence will be readie to follow, if such a *power*, as is said before, should be ascribed. Therfore it is said in the next words (*that he turne not aside from the Commandement, to the right hand or to the left*) as who should say, to give Kings such a *power* as is Unlimited and disresponsable, it is the very next way to cause them to *presume* and take *liberty* to themselves, how they list and when they list to break the Commandements of God and to cast his Precepts behind their backs.

Here we see now the evill that comes by this Prerogative, I would any one could shew me what that good is that doth from it arise; or where in all the Scripture it is said, *that Kings shall not be accountable for what they doe.* I perswade my selfe that it will be a taske too hard for any man to undertake.

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By this it appeares, what Enemies they are to the Common-wealth, and what a deale of mischief they doe, that teach such Doctrine as Kings Unlimited Power, and how abominable they must needs be both in the sight of God and Men, that teach men to erre from Gods Commandements; and to conclude all in a word, I may here say to such as our Saviour doth, *Matth.*5.19. *Whosoever shall break one of the least of these Commandements, and shall teach men so to doe, shall be call'd the least in the Kingdome of heaven.* And here also I may well remember them of the words of that prediction of the Apostle, 2 *Thess.*2.11. which are truly verified in these men. *God shall send them strong Delusions that they may believe a lye, that all they might be damned that believe not the truth, but had pleasure in unrighteousnesse.*

I doe not much question but that this paper may light of those that will not spare to lay Censure hard enough upon it; and it is not unlikely but it may suffer under that terrible name of Treason; yet I say it would be well for them before they shoot their bolt, to consider wisely with themselves what they doe least otherwise they prove to be such as fall foule upon the Truth of God, and so be found to be such as fight against Him, which if they doe, let themselves judge how it is like to be with them. But let it be as it will, yet the comfort is, it is not the first time that Truth hath suffer'd under as bad a Censure as this can be: and let them that are enemies to this Truth doe what they can, yet let me tell them that Truth is strong, and shall prevaile; and that howsoever it may be blamed by those that *hate* it, yet it shall never be *ashamed*. And as all Truth ought to be known, so especiallie every Truth in its chiefest time and season: for as the Wise man saith, *Pro.*25.11. *A word spoken in due season, is like apples of gold in pictures of silver*, then it is most like to do good, and then most acceptable and delightfull. I have spoken a few words upon this theame the rather, that hereby at least I might provoke those of better judgements, and are able to say farre more of this point then my selfe, according to the necessitie of the times to speak in this behalfe. if they be lovers of their King, of the Truth, and of their Countrie: And so I commend it to the blessing of GOD.

BRITISH MUSEUM

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GOOD NEWES FROM IRELAND.

Being a true and exact Relation of two great Victories obtained againſt the Rebels there: the one by Sir *Charles Vavaſour*, who with leſſe then 500. men hath raiſed the ſiege of *Kelly*, and *Barry*, taken 12. of the chief Commaunders of the Rebels, and brought them in chaines to Dublin, and took from them 1000. Cowes, and 700. ſheep beſides other cattell, doing alſo great ſpoil by fire. The other by Captain Bartlet, who took 40. Iriſh Commanders, with great ſtore of Ammunition, and carried them Priſoners to Barranakilly; and how the great Oneale is wounded, and not like to eſcape.

Sent in a Letter from Captaine Courtney *at* Dublin, *to* M. Snow, *one of the Adventurers for* Ireland. *Dated Novemb.* 10. 1642.

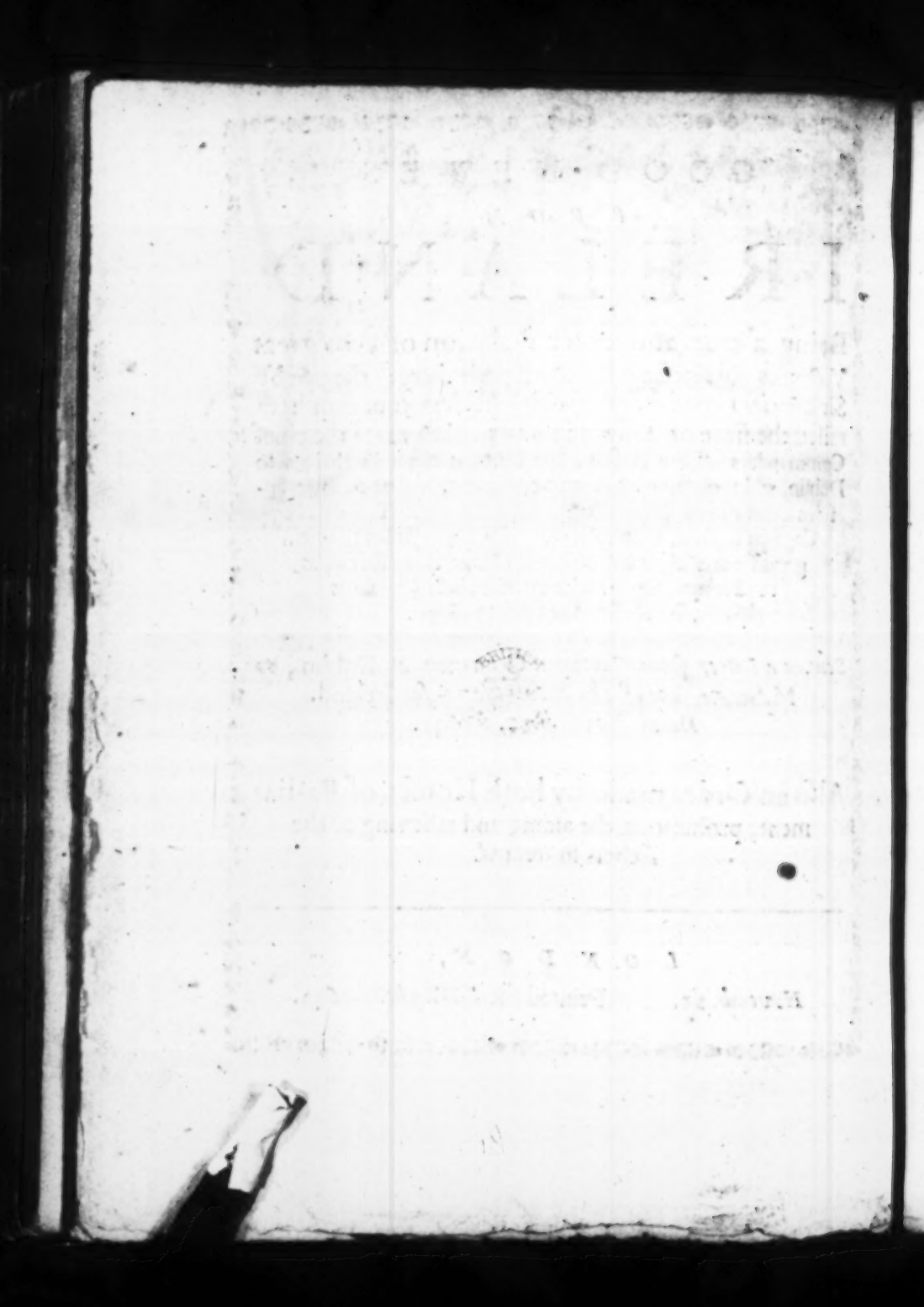
Alſo an Order made by both Houſes of Parliament, prohibiting the aiding and relieving of the Rebels in *Ireland*.

LONDON,

Novemb. 21. Printed for *T. Wright*. 1642.

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TRUE INTELLIGENCE from IRELAND:

Being the Copie of a Letter from Captain Courtney *at* Dublin, *to* M. Snow *one of the Adventurers for* Ireland, *Dated the* 10. *of November*, 1642.

SIR,

WIth grief I have conſidered your laſt Letter, and no marvell of ſuch diſtractions in the Kingdome, when as the Ports are opened to receive thoſe rebels and traitors which paſſe from hence to His Majeſty, and as by your Letters and Pamphlets of newes they are received and made chiefe Commanders of His Majeſties Army; there is, as I conceive, a great default in the ſearchers of Plymouth, Briſtoll and Mineard, which ſuffer any to paſſe without examination or otherwiſe, ſo that the Kingdome is in a deſperate condition, and lies at the brink of deſtruction.

Oneale the great Rebell hath of late beene very ſick, and we all think he will hardly recover it, for what with his wound in his ſide at Felles ſiege, and ſickneſſe together, he lies de-

ſperately ſick. We often heare from him, that he is well recovered, but by his ragged ſouldiers which we take daily, they have confeſſed that he canno: live; and in caſe he ſhould die, the young Makarkey ſhall be made Generall over the whole Kingdome: what ſouldiers we take we dare not keep them for feare of infection, for the plague is very much diſperſt among them, & hundreds die at a time. We have had it likewiſe amongſt our ſouldiers, but we received it firſt from the Rebels and captives which we took; but we hope the worſt is paſt, for there dieth not above 100. a week, and ſome weeks leſſe, which is but a moitie of thoſe hat die of the rebels. Sir, about 4. dayes before the date of my Letter, wee advanced our Forces towards Felles, where we found ſome of the Iriſh Army drinking of carowſes and healths to the King of Spaine their ſuppoſed Protector; but in the midſt of their jollity our Army fell upon them, and ſlew 200. whereupon a greater party of the Rebels appeared, and aſſaulted us, and there was a ſtout fight on both ſides, laying aſide pikes & muskets, and fighting only with our ſwords, ſo that our men had ſlaine and wounded moſt of them, had not Colonell Bourne with a freſh

ſupply

ſupply of 600. come in the interim. Nevertheleſſe our ſouldiers made good their parts, and came off with the loſſe of 100. at the moſt. We brought from them 1000. cowes, beſides horſe and ſheep, and great ſtore of other pillage that was freely given to the ſouldiers for their pains, which very much incourageth them. Oneal his ſouldiers are moſt lamentable diſtreſſed poore people, hardly ſufficient to cloath their nakedneſſe. We were much afraid of the Spaniſh Forces which landed at Waterford two dayes before the fight, but, as God would have it, our ſouldiers carried their pillage quite away before they came to aſsiſt Colonell Bourne, who was chiefe Commander amongſt the Rebels in that fight.

We have great hopes of Captaine Bartlet, for hitherto he hath done very good ſervice; and this inſtant day he took a Dunkirk ſhip full of ammunition, and 40. Iriſh Commanders in it, and immediately brought them to Barannakilly: they were driven with a tempeſt upon our coaſts, for it appeared by their examination that they intended to have landed at Tingmouth, Dartmouth, or ſome ſuch like creek in the Weſt parts of England.

I cannot

I cannot but admire at a Merchants ſhip of Briſtoll which lately anchored at Crockhaven by reaſon of tempeſtuous weather, the Captain and Maſter of the ſhip fearing leſt the rebels would ſink her, invited the chiefeſt rebels of the towne aboard, and gave them royall entertainment, in hopes to have merchandize for their Tobacco, they had fair promiſes proteſted aboard, but when the rebels got the Captain & Maſter aſhore, they vowed to hang them if they commanded not the reſt of the Mariners to come aſhore and leave their ſhip and goods amongſt them. The Captain and Maſter eſcaped with their lives, though it were not a penniworth of hurt if the rebels had hanged them in earneſt, for they needed not to hazzard ſhip or goods, nor were they conſtrained to go aſhore, but they might have caried away or curbed the rebels at their pleaſure.

Sir Charles Vavaſour is worthy of honour, and very forward in any deſigne, he hath lately been at Kelly and Barry, and although the townes have been beſieged, yet with leſſe then 500. he raiſed the ſiege, and enforced them to take their bulwarks for their refuge, and between their works and ſconces in the trenches

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he ſpied at leaſt 200. of the rebels dead, who died of the ſickneſſe, and lay on the ground like dead dogs: he commanded his ſouldiers not to touch any of them, which they all obeyed, yet he departed not empty, for his ſouldiers tooke 7. or 800. ſheep, beſides cowes and hogs: beſides other ſpoile by fire which he did before he departed, he took 12. Commanders, and coupled them in chaines, and brought them unto Dublin. I will not trouble you with ſuperfluous matter, onely this, our City of Dublin is at great expence for the paiment of ſouldiers, and is ſtrongly fortified within and without, being double chained in every croſſe ſtreet, and 1000. armed men every night equally diſtributed to the Courts of Guard: nevertheleſſe the rebels affront us to the very ports of the city; but I hope God in his good time will abate the pride of thoſe his enemies, aſſwage their malice, and confound their divelliſh devices, unto which I ſhall ever ſay, Amen.

Dublin, Novemb, 10.
1642.

Your aſſured loving friend,
THOMAS COURTNEY.

An Order made by both Houſes of Parliament, forbidding the aiding and relieving of the Rebels in Ireland.

WHereas great numbers of Papiſts, both Engliſh and Iriſh, ſome whereof have been, and are Commanders in the Warres; and others, ſuch as have eſtates in England, have gone out of this Kingdom into Ireland, immediately before and during the preſent rebellion there, and traiterouſly joyned themſelves with the Rebels of that Nation, againſt His Majeſty, and the Crown of England; and likewiſe divers other Popiſh Commanders, and ſuch as have eſtates in England, are daily preparing to go thither, to the ſame wicked ends: and great ſtore of Armes, Ammunition, Money, Corne, and other Victuals and Proviſions have been ſent, and are daily preparing to be ſent to that Kingdome, for the aſſiſtance and incouragement of thoſe Rebels: For prevention whereof, the Lords and Commons in this preſent Parliament aſſembled, doe hereby Order and ſtraightly charge and command all Sheriffs, Juſtices of the Peace, Mayors, Bailiffs, Conſtables, and other His Majeſties Officers within the Realm of England, and Dominion of Wales, That they apprehend and examine all ſuch perſons, as they ſhall ſuſpect to be Papiſts, and going out of this Kingdome, and the Dominion of Wales into Ireland. And that they alſo make ſtay of all Armes, Munition, Money, Corne, and other Victuals and Proviſions, which they ſhall ſuſpect to be preparing for tranſportation into Ireland, for the aid and relief of the Rebels there, And to give ſpeedy notice thereof unto the Parliament.

Hen. Elſing: Cler. Parl. D. Com.

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34



A TRVE DESCRIPTION OF THE *DISCIPLINE* OF VVAR

both for Horſe and Foot, uſed in His MAIESTIES Army, under their Excellencies *William* Earle of *New-Caſtle*, and Prince ROBERT.

With the order and manner of their marching and excerciſing in the Field:

As followeth;

EVery compleat Foot-Company in the Army ſhould be three Corporall-ſhips of Musketiers at foure Ruts or diviſi-diviſions of each Corporalſhip, and

three Corporalſhips of Pike men at three diviſions to each Corporalſhip, which is twelve diviſions of Muskettiers, and nine of Pikemen; that is, twenty men all, and reckoning five men to every diviſion, a compleat company ought to be a hundred and five men; but by reaſon our Companies are moſt of them weakened with their loſſes at the late skirmiſhes, and divers of our mens deſerting their Colours, there ſhall be only two Corporalſhips of Muskettiers, and the reſidue of Pikes, except in Companies that are compleatly full, then in them as aforeſaid.

3. For Musketiers.

HIs Excellence will not have that any pace or paces be taught the Musketiers but thoſe which God hath given them; but to be truly inſtructed in the Notions, or handling the Armes to ſerve with: For the ſhooting at a marke there muſt be a Halberd ſet up where the Musketier muſt begin his poſture, and another Halbert ſome fifty paces off, every ſouldier when he has diſcharged muſt fall in the Reere of his owne File.

Strickt commandement muſt be impoſed on every Musketier, that they have alwayes ſmall and dry priming powder, and that they be ſure to cocke their matches long enough, leaſt the weight of the match behind, holds backe the cocke that it will not come cloſe to the pan.

A meaſured charge ſhall be given to every Muſketier that holds juſt ſo much powder as halfe the bullet weighes at ten bullets in the pound, to fill their Bandaliers withall, and let them have ſpeciall care

to

to preſerve their Pieces cleane within.

There are but two words of command to be uſed to the Musketiers ; namely, Make ready, preſent, or give fire ; but your musketiers muſt obſerve in all their motions to turne to the right hand, and that they carry not their peeces too high, the match being carried even with his girdle, bearing it two inches from his body. In advancing themſelves towards the Enemy they muſt give fire by two rankes at once, or one as ſhall be held moſt convenient ; The Officer leading up the rankes, ſhall cauſe the firſt rank to preſent or give fire by levelling at the girdle of the Enemy, the ſecond ranke putting their Reſts within halfe a foot of their leaders right foot, that their bodies may be ſix foot from the ranke before ; as ſoone as the firſt have diſcharged (the outmoſt man of their right hand File falling away apace before his fellowes, to give them freedome to follow him till they come into the Rere of all) the ſecond ranke muſt preſent, and following them in all points, all thereabouts ſucceſſively uſing the ſame exerciſe of their Armes.

There is another way to be taught the Musketiers of skirmiſhing with the Enemy, as to leade out a File from the Body ſome twenty paces, or two Files one in the reere of another, and three, foure, or five rankes as you pleaſe, and let them ſtill ranke to the left hand of the Leader, then to give fire and fall into the Reere of the laſt File, the Commander of the Body ſtill furniſhing out ſupplies of Files when there is neceſſity, as when men are loſt, weary, or have ſhot away their powder.

The chief Officer that do's exerciſe muſt after every motion go along the Front, and right ſlanke to ſee if the Rankes and Files be in the right order and diſtance, if not, to amend it, but not going amongſt the rankes or files. They muſt alwayes turne to the right hand, when the halfe files doe returne to their places; the words of command uſed to Pikemen are ſo many and ſo common that they are knowne to every Serjeant, who ought to have a ſpeciall care in drilling their ſquadrons, and daily exerciſing them in the rudiments of Martiall Diſcipline.

In our marching we will and require all our ſouldiers to obſerve theſe following Orders.

IN marching the Drums beat, and the Drummers ſhall alwayes march and beat betwixt the third and fourth ranke both of the Pikes and Musketiers.

At the firſt ſtroake of the Drum the rankes in the Reere ſhall be as ready to ſtir as thoſe of the Front for the avoyding the more haſtily marching then they doe in the Front.

The diſtance between each ranke in marching ſhall be ſix Foot from each other, ſo that the end of their Pikes may almoſt touch the heeles of their leaders: The Files ſhall be three foot from each other, when the Regiment marches by diviſion the halfe of the Musketiers ſhall march before, the Pikes in the middle, and the other halfe of the Musketiers after, obſerving that at the laſt they marching no leſſe then twenty in a front, ever keeping the diſtance of rankes and files as aforeſaid.

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The Officer that leadeth any diviſion of the Regiment, ſhall take no more place for himſelfe then the diſtance of one ranke, which is ſix foot, to the end that one may follow another the better, and neither time or place be loſt in marching.

That Officer that marcheth after any diviſion of the Regiment, ſhall follow the laſt ranke of them that march before, at the diſtance of ſix foot, ſo that betwixt him and that Officer who leadeth any following diviſion of the Regiment, ſhall be but ſix foot, which maketh the diſtance betwixt both diviſions eighteen foot.

If the Regiment be divided into two parts, or battalia's, the ſecond diviſion of the Regiment ſhall follow the other, at the diſtance of ten or twelve paces, and no wider.

The diſtance betwixt the Regiments marching one after another, ſhall be ſixteen or twenty paces, that is, ſix foot before the Officer that brings up the rere of the Regiment before, and ſix foot allowed for the Officer aforeſaid.

Betwixt the third part of the Army this order ſhall be obſerved of diſtance, that is, about twenty or five and twenty paces, having a ſpeciall care that the rere be not too farre behind, to the end that no time or place be loſt in marching; and when the breadth of the ground ſhall permit, then ſhall the whole Regiment march in one body, obſerving the diſtance both of ranke and file aforeſaid, when the Regiment marcheth in one body, then ſhall the Pikes march before the Muſquets, leaving a diſtance betwixt the body of Pikes and thoſe of Muſ-

quets, of at least fifteen foot betwixt every five Pikes at the most, and betwixt every three files at the least of Musquetiers, shall be a front of six foot bredth, keeping as much as is possible, the musquetiers of each Company together, which musquetiers, as far forth as may be, shall be planted right against the pikes of that Company; the Regiment standing in battalia, if it be divided into two divisions, the one division shall stand fifty foot from the other: and if the musquetiers be more in number then the pikes, and consequently make a broader body then the pikes, they shall draw themselves inward after the body of the pikes, that is, before them: but in case the number of musquetiers be too great, that in regard of the six foot distance betweene their divisions, and in respect of their number, there be not place enough to draw them all out without touching one another, then shall both the divisions of musquetiers be drawne out to both sides of the pikes alike.

All the women and boyes of the Regiment shall march after their respective Regiments, none of them shall be found to march before, or at the sides of the Regiment, the care and charge shall be upon the Provost Marshall of that Regiment: All Colonels shall observe, that when any Troop of Horse goeth out, that then every Wagon that goeth out shall have two musquetiers provided for their convoy, over which musquetiers, of each Regiment shall be appointed a fit Officer to command them: and to hinder all disorder, the musquetiers that shall goe out with the said Wagons, are forbidden to take or lay hands on any thing, to breake or fire any house, or take, or

kill

kill any Cattell, nor finally to doe any thing but what they will anſwer at their returne, upon paine of death, without mercy.

Our horſe Troops are to be Carbines, ſixty men compleat, beſides Officers.

The firſt place in marching, is the front and head of the pikes.

The ſecond place in marching, is the rere of the pikes, who commands all the rere, being drawne in battalia.

The third place is the leading their right wing of ſhot.

The fourth place is the leading the left wing of ſhot.

The fifth place is the rere, of all which, if that place fall out for a Lievtenant to command, then he is to be at the Captaines directions that commands, the rere of pikes, changing as often as the Captaine ſhall pleaſe; but if a Captaine command the rere of all, he is not to change place.

The Serjeants are to be commanded on both ſides of the flankes of the diviſions to keepe their men in ranke and file orderly; no Serjeant being permitted to lead a diviſion without expreſſe command.

Colonels are never to march in the heads of their Companies towards an enemy, but in fight to be in the fourth or fifth file.

The muſquetiers are alwayes both in diviſion and ſingle company, to march before the pikes when they goe to the guard, and to be faces about when they come from a guard, holding every man his owne place.

FINIS.

Numb. 15.

SPECIALL

PASSAGES

And certain Informations from severall places, Collected for the use of all that desire to bee truely Informed.

From *Tuesday* the 15. of *Novemb.* to *Tuesday* the 22. of *Novemb.* 1642.

THE Passages remarkable this weeke, are, That the Cavaliers speedily retreated from *Brainford*, to *Hampton Court*, and *Kingston*, where they stayed two dayes, and having intelligence that the Bridge over Thames neere *Fulham* was finished, and the Earle of *Essex* ready to march; they left *Kingston* (almost as miserable a Towne as *Brainford*) and marched with their Artillery to *Oatlands*, but they sent out some of their Horse to quarter at *Rigate*, and parts thereabouts towards *Kent*, shaping their course for that County, but such was the vigilancy of the Yeomen of *Kent*, or rather fidelity to themselves and the Kingdome, that they rise up in Armes, seeking to the Parliament and City of *London* to assist them in opposing the Cavaliers, for that they had seduced his Majesty to violate his faith with God above, (whom he had called to witnesse) and his Parliament here on earth, in breaking the Treaty of Accommodation, and in causing the effusion of so much blood at *Brainford*, by his Souldiers falling on Colonell *Hollis* his Regiment in their quarters, and marching 8. miles to take the advantage: But this alone startled not the Kentish men, for they had true information (the example of *Brainford* is sufficient) that they plunder all manner of persons, friends aswell as others; and that in *Brainford* they had taken from divers of the Inhabitants their goods, from some to the value of 400. pounds, some 300. pounds, some more, some lesse, and from the poorer sort, all that ever they had, leaving them not a bed to lie on, nor apparrell, but what they had on their backes, nor a paire of sheetes, nor a piece of bread, and what beere they drunke not, they spilt it in the Cellars, divers families of repute, with their Wives and Children, were reduced to such extreame poverty thereby, that they have begged ever since: And taking di-

vers of the Townsmen (who never opposed them) after they had plundered them, putting them in Irons, and tying others with Ropes, and so led them away like dogs to *Oatlands*; This cruelty likewise did move the Kentish men (of whom the Parliament had a jealousie) to expresse their resolution to adhere to the Parliament to oppose the Cavaliers, being sensible, that the common Souldiers command the Officers, the Officers the Commanders in chiefe, and the Commanders in chiefe commands the King, and the King can command nothing but what the Souldiers please, such is the miserable condition he is brought unto, and in him the whole Kingdome; For certainly if the King could have hindered that cruell, barbarous, and unheard of carriages of his Souldiers at *Brainford*; Duty, Christianity, and common Charity obligeth a Subiect to believe the King would not have permitted them to have done it, if it had layen in his power to have hindered it.

The Cavaliers seeing no hopes of their designe to receive countenance in *Kent*, nor any party about *London* to appeare for them, but on the contrary, hearing that even the Malignants themselves, in and about *London*, did abhorr their cruelties, and barbarous courses, and stand upon their guard against them, they were then likewise enforced to leave *Oatlands*, or to bee there starved, for all the Country fled, and would bring them in no manner of provision, a penny loafe being at three pence price with them, whereby they were constrained to send out parties of Horse by hundreds, and two hundreds at a time to fetch in a truss of Straw, or a two penny loafe, and their foote Souldiers ran away by 20. and 40. at a time, saying, they were promised to be at the pillaging of *London*, which failing, they would not stay to be starved: The Cavaliers stayed with their Army at *Oatlands* three dayes, not knowing which way to goe to gaine a friend, one while bending their course to *Gilford*, as if they intended for *Sussex*, another while to *Farnham*, as if they meant to goe to *Southampton*, and part of their Army to *Bagshot*, *Egham*, &c. as if they meant to march to *Reading* and *Oxford*: All this while the Earle of *Essex* lay still, till he could discover what way they resolved to take, whether on this side Thames, or on the other side, because he resolved to follow them with the whole body of his Army, which was not fit to have done after such a wilde-Goose-chase as they have marched, or perhaps would have done, (if then followed) they being on the one side of the Thames, and the Earle on the other.

Another remarkable Passage this week, is, The Kings Declaration in justification of himselfe, in causing the shedding of so much blood at *Brainford*, notwithstanding his assent to an Accommodation, and his attestation of God to witnesse, &c. his joy thereto, and his conclusion to that assent, with

with a prayer: *God give a blessing sale*: Hitherto the Malignants did with an unanimous consent lay in excuse of his Majesty, that it was done without his privity, and that those Commanders deserved to be hanged that fell on the quarters of Colonell *Hollis* his Regiment, but now their mouthes are stopt, as to that excuse: Another sort of them did admit the Kings privity to the act, and that he might justly doe it, for a cessation of Armes was not agreed unto; It is true in point of Law of Armes between deadly enemies, though a Treaty be agreed on, a cessation of Armes is to accompany it: But between a King and his Subiects, a King that seemed so much to joy in an Accommodation, and used so great an Invocation, with calling for a blessing upon it, and how carefull he was to prevent the destruction of his Subiects, and yet to cause the very next day so much losse of blood; certainly if it may stand with the Law of Armes to doe so, it stands not with the honour of a King, nor with the safe conscience of a Christian to doe it: But the Cavaliers thought to cut off the red Regiment at *Brainford*, (their chiefe terrour and scourge) and that then they should have got free passage to Hide Parke that night, and so to have fallen upon the City of *London*, the place so much aymed at, and without the overthrow thereof (that is, of the well-affected party therein that oppose them) they account all that they have done as nothing.

Another remarkable Passage is, That on Saturday, about halfe, or three quarters of an houre before the Fight began with the bloody Regiment, there came one Mr. *Skipwith*, a Gentleman of quality, who being stopt by the Centinells, made a stand, and shewed his Commission from the King, to go to the Queen, and said further, he went to carry her the newes of the Accommodation condescended unto by the King and Parliament. Hereupon Colonell *Hollis* his Souldiers (being joyfull of so good newes) let him passe (little thinking that destruction was so neare unto them.) It may be observed further, that on Friday, when the Earles of *Northumberland* and *Pembrooke* came from his Majesty at *Colebrooke*, with his assent to an Accommodation, that the same night the Cavaliers came to *Hunsloe* Towne, and plundered part of it, and the next morning marched with the body of their Army 8. miles in a mist to *Brainford*; whereas on the other side, it cannot be said by any (how Malignant soever) that after the Message sent by these two Earles, the Forces at *Brainford* moved one foote out of their quarters towards *Colebrooke*, or had any Commission so to doe, therefore those of the red Regiment which were slaine, or killed others, were no wayes conscious of seeking the others blood, dying themselves innocent, and meerely in a just defence. Nay, such was the mercifull disposition of the Parliament Souldiers, that on Sunday, when they had the Cavaliers (as it were in a pound) a

water behinde them, and an Army double the Army of the Cavaliers before them, that they might have cut them off, yet ſuch were their hopes, that their King who was in perſon in the field, and ſo neare to his Parliament (then ſitting) that he would have reſcued himſelfe from thoſe that have thus miſled him, and come and ſit in his greateſt honour, in his high Court of Parliament, which being expected till paſt 3. a Clock in the afternoone, and that hope loſt, then they gave fire to a piece of Ordnance, thinking by that meanes to provoke the Cavaliers to Battle, but all in vaine for all their daring and bragging ſhewes; whereupon they againe fired their Ordnance upon them, performing execution amongſt them, and therewith forced them away without any other aſſaulting of them, for night came on, and they could not then purſue to reſcue the King from the Cavaliers, which was hoped he would have done himſelfe: The Cavaliers made all haſt away, their very hearts failing them, for that they ſaw ſuch ſmall hopes of entring *London*.

The City perceiving the King to be wedded to the Counſels of the Cavaliers, and ſtill to diſert his Parliament, and perceiving his intention to retreate at a further diſtance from *London*, and to keep a flying Army on foot, to overawe all the Countrey where he ſhall reſide or come, and inforce them to bring in proviſion, and conſidering, if ſpeedy end were not put to this War, it would eat out the whole Kingdome, beſides hazzard the bringing in of Forraigne Forces the next Spring, which the Cavaliers will adviſe and prevaile (*volens nolens* the King) to have it done: Propounded to the Parliament to raiſe 3000. Dragooneers, and 1000. Horſe, under the Command of Colonell *Hurrey*, and Serjeant Major *Skippon* (1500. whereof are marched already towards *Kingſton*) which the Parliament accepted of, and gave their conſent thereto.

At *Oxford* they kept two dayes of thankſgiving for the Kings great victories (1.) For his Victory over a great Liter, wherein were ſome Seamen imployed by the Parliament upon the Thames. (2.) For his Victory over Colonell *Hollis* his Regiment, who (to their laſting honour be it ſpoken) fought above 3. houres with 5000. Horſe and Foote of theirs, and 4. piece of Ordnance playing all the while upon them, and had not their powder and match failed, they had given the Cavaliers their hands full: two hundred of them yeelded themſelves priſoners, about 10. was ſlaine on the place, and about 20. drowned in the River, they ſhooting at them as they ſwum for their lives, and tying others of them by the hands with cords, caſting them into the River, where they drowned: And of thoſe priſoners which they tooke, (being about 400. in all, of that Regiment, and the Lord *Brookes*) they ſtript many of them naked to their Shirts, led them with ropes bare-

barefoote and bare-legged thwart *Hamſtoe* Heath, over Furzes, and Thiſtles till they were begoared with blood in a deplorable manner, and kept ſome of them three dayes and three nights without meat, and Prince *Robert* comming amongſt them in that naked and ſtarved condition at *Oatlands*, threatned to hang them up all if they would not take up Armes on the Cavalieres party, which they refuſing, then commanded 10. every man to be taken and hanged, that not moving them neither to ſome, then a Smith was brought to them to burne them on the Cheekes with hot Irons, whereupon about two hundred of them agreed to take up Armes on the Cavaliers ſide, but 140. being almoſt all of the red Regiment, Colonell *Hollis* Souldiers, tendered their perſons to be ſtigmatized, which reſolution of theirs ſo wrought with Prince *Robert*, that they were all releaſed and ſent to *London*, and are now come home, but the true cauſe of their diſmiſſion, was to ſhew a little kinde of mercy, to take off the edge of the report of their bloody, barbarous, and inhumane actions committed at *Brainford*.

The Earle of *Stamford* makes good *Hereford*, notwithſtanding the Lord *Harberts* oppoſition and great threats: There hath been exchange of Letters between them, in a high ſtraine, if they meete, blowes muſt decide the quarrell. The Lord *Harbert* averring the Catholiques (as he calls them) to bee the Kings beſt Subjects: The Lord *Stamford* telling him, That the quarrell the Cavaliers maintaine, is to advance Popery, and ruine the true Proteſtant Religion.

The Marqueſſe intends ſuddenly to ſurpriſe *Worceſter*, and to make that as well as *Bridgenorth* and *Shrewsbury*, places to receive the Welch and Lancaſhire forces, and ſo to bring them to *Oxford* to aſſiſt the Cavaliers.

The Earle of *Darby* erects Gallowes (higher then his Lordſhip) in ſeverall Townes in Lancaſhire, to the great terrour of the Inhabitants, but *Manchester* ſtill continues in a defenſive poſture.

The Judges are required by the Parliament not to adjourne the Terme, notwithſtanding any Writ under Seale; and the ſix Clarkes are required not to iſſue Writs for the ſwearing of any new Sheriffs lately pricked by his Maieſty.

Certain intelligence is come, that the King is gone from *Redding* to *Oxford*, where he intends to reſide this Winter.

The Earle of *Eſſex* his Army is part at *Kingſton*, part at *Staines*, and part at *Colebrooke*.

Divers Proclamations were intercepted, proclaiming the Seamen Traitors, which more incenſed them againſt the Cavaliers, then any wayes cauſed a terrour in them, ſaying, It is now as eaſie and common a thing to have Companies and Corporations declared Traytors under the great Seale,

kept by the Cavaliers, as it was before the Parliament, to be involved in projects (under the great Seale) by the Projectors; money, favour, or malice procuring the one or the other.

When the Kings Forces were at *Gilford*, it was conceived they intended for *Chichester* in *Suſſex*, but ſuch was the care of the Townesmen there, yea, and of the Cathedrall men too, (having heard of their plundering at *Brainsford*) that they put themſelves in Armes, and out of their owne ſubſcription monies maintained a conſiderable ſtrength.

Maulden in *Eſſex* hath provided to defend that place, five piece of Ordnance, and powder and ſhot proportionable: And now moſt Corporation Townes begin to looke about themſelves, and to contribute largely for their defence, ſuch is the cruelty of the Cavaliers.

There came certaine intelligence to divers Merchants in *London*, of the greateſt overthrow given to the Emperour by the *Swedes* as ever was, 8000. men taken priſoners, and as many Waggons taken, beſides many thouſands ſlaine: The Battle was neere unto *Kepſet*.

Upon Munday *November* 21. the Houſe of Commons tooke into conſideration the Kings reply totheir meſſage, which concluded to this effect: That his Majeſtie was willing to imbrace a Treaty or to end theſe preſſures the Kingdome groned under by a ſpeedy Battell: the houſe of Commons laying aſide the reviving of the memory of that unhappy accident on that Saturday occaſioned by the Kings Souldiers falling on the Earle of *Eſſex* his Souldiers at Brainford, when a treaty of accommadation was aſſented unto by the King, and conſidering that if propoſitions be made unto the King fit and honorable for them to inſiſt upon, and if granted, they have their ends by peace, if denied, they have the more advantage, and more friends to ſticke unto them to maintaine the Subjects rights and liberty, and conſidering how odious the Parliament delinquents, as the Lod *Digby*, Maſter *Henry Piercy* and the Papiſts and Cavaliers about his, Maieſtie are made to the Kingdome, for ſeducing the King to the breach of that treaty his Majeſtie had condiſcended unto, the kingdome being thereby well poſſeſſed of their infidelitie in their accommodations, it will make the kingdome more to adhere to the Parliament, if they ſhould againe diſwade the King from it, theſe and other

motive

motives inclined the houſe of commons to thinke of ſome propoſitions which might be ſpeedily preſented to his Majeſtie, and receive a ſpeedy anſwer without any delay, for that hee muſt maintaine (during the treaty) his Army upon plunder (as now he doth) that if his anſwer ſhould not be ſutable to the honour, peace and ſafety of the kingdome, Religion and Parliament, that then it may be ended by a Battell, and that the kingdome would be the more united to the Parliament; but the Parliament conſidering, that let the King grant whatſoever the Parliament deſires by enacting of Lawes, what will it availe the kingdome ſo long as thoſe Counſellors that have thus miſled his Majeſtie continue ſtill of power and authoritie with him, who will cauſe the breaking of the new Lawes, as now they doe of the former Lawes, and therefore conceived the fitteſt propoſition to be, to come in perſon and treate with his Parliament, without which they can expect no fruits by a treatie.

Intelligence came to the Parliament that Sir *Chriſtopher Wray* and Captaine *Hotham* marched from *Witherby* in Yorkſhire to *Darneton* in the Biſhoprick of Durham, where they met with Captaine *Pudſeyes* Troope, and charged them, took divers priſoners, and amongſt others ſeiſed on Colonell *Cockeram*, who hath beene beyond Sea imployed by the Queene to buy armes to be made uſe of againſt the Parliament, and the 6000. Armes which came the laſt weeke to *Newcaſtle*, were brought thither by *Cockeram* in one of the Daniſh Ambaſſadors ſhips, a thing unuſuall for an Ambaſſadour to doe, to bring more Armes then for his owne private uſe: Sir *Chriſtopher Wray* likewiſe at the ſame time intercepted Copies of Letters from Maſter *Marmad. Langdale*, and Maſter *Adbrough* to the Earle of *Newcaſtle*, inviting him to come into Yorkſhire to raiſe the ſiege before York; and a Letter from the Earle of *Newcaſtle*, declaring his reſolution to come. They intercepted alſo a declaration of the Earle of *Newcaſtle* which he was ſending to *York* to

be

be printed and read in all the parishes in Yorkshire, shewing the lawfulnesse for him, having a Commission from the King to raise an Army, to raise them of Papists, and that the like example is in all other parts of Christendome to have an Army composed of people of all Religions: but his Lordship forgets that this warre is within our selves, and not with a forraigne enemy, that it is in effect a warre betweene Papist and Athiest their adherents, with and against Protestants, and how it should with Reason and policie, to suffer an Army of Papists to be raised to settle the Protestant Religion is beyond apprehension, and is expressly against the *knowne Lawes* of the Land for any Papists to have Pictures in his house, much more it is against the Law for Papists to be authorized to rise in armes with power to kill, slay, &c.

The Lord *Savill* hath compounded with Captain *Hotham* for 7000. pound, and to submit to the further pleasure of the House, and Sir *William Savile* doth doth likewise offer a round composition. The Lord *Fairefaxe* lies still before *Yorke*, having thereby the command of the whole County, which is of more advantage then to have the City, and to be commanded by the Country.

Information is likewise given, that there is come to the Earle of *Newcastle* neare about 20000. pound by Sea, that he expects the Queene daily, that the Inhabitants in *Tindale* and *Ridsdale* doe shew a backwardnesse to serve him.

BRITISH MUSEUM

London Printed for *H. Blunden*. 1642.



36

ENGLANDS OATHS.

Taken by all men of Quallity in the *Church* and *Common-wealth* of ENGLAND.

The Oath of Supremacie.

The Oath of Allegiance.

AND

The late Proteſtation.

Publiſhed by *G. F.* for ſatisfaction of his Pariſhioners.

London, Printed, 1642.

ENGLANDS Oaths.

Taken by all men of quallity, in the *Church* and *Common-wealth* of *England*

The Oath of Supremacy.

I *A. B.* doe utterly teſtifie and declare in my Conſcience, that the Kings Highneſſe is the onely Supreame Governour of this Realme, and all other his Highneſſe Dominions and Countries, as well in all Spirituall or Eccleſiaſticall things or cauſes, as Temporall: And that no forraine Prince, Perſon, Prelate, State or Potentate, hath or ought to have any Iuriſdiction, Power, Superioritie, Preeminence or Authority Eccleſiaſticall or Spirituall within this Realme. And therefore, I doe utterly renounce and forſake all forraine Iuriſdictions, Powers, Superiorities and Authorities; and doe promiſe that from henceforth I ſhall beare faith and true Allegiance to the Kings Highneſſe, his Heires and lawfull Succeſſors: and to my power ſhall aſſiſt and defend all Iuriſdictions, Priviledges, Preheminences and Authorities granted or belonging to the Kings Highneſſe, his Heires and Succeſſors, or united and annexed to the Imperiall Crowne of the

Realme: So helpe me God: and by the Contents of this Booke.

The Oath of Allegiance.

I *A. B.* doe truely and ſincerely acknowledge, profeſſe, teſtifie and declare in my conſcience before God and the world, That our Soveraigne Lord King CHARLES, is lawfull King of this Realme, and of all other his Majeſties Dominions and Countreyes: And that the *Pope* neither of himſelfe, nor by any Authority of the Church or Sea of *Rome*, or by any other meanes with any other, hath any power or Authority to depoſe the King, or to diſpoſe of any of his Majeſties Kingdomes or Dominions, or to Authorize any Forraigne Prince, to invade or annoy Him or His Countreyes, or to diſcharge any of his Subjects of their Allegiance and Obedience to His Majeſtie, or to give Licence or leave to any of them to beare Armes, raiſe Tumults, or to offer any violence or hurt to His Majeſties Royall perſon, State or Government, or to any of His Majeſties Subiects within His Majeſties Dominions. Alſo I doe ſweare from my heart, that, notwithſtanding any Declaration or Sentence of Excommunication

nication, or Deprivation made or granted, or to be made or granted, by the *Pope* or his Succeſſors, or by any Authority derived, or pretended to be derived from him or his Sea, againſt the ſaid King, His Heires or Succeſſors, or any Abſolution of the ſaid Subjects from their Obedience; I will beare faith and true Allegiance to His Majeſtie, His Heires and Succeſſors, and Him and Them will defend to the vttermoſt of my power, againſt all Conſpiracies and Attempts whatſoever, which ſhall be made againſt His or their Perſons, their Crowne and Dignitie, by reaſon or colour of any ſuch Sentence, or Declaration, or otherwiſe, and will doe my beſt endeavour to diſcloſe and make known unto his Majeſty, His Heires and Succeſſors, all Treaſons and Traiterous Conſpiracies, which I ſhall know or heare of, to be againſt Him, or any of them. And I do further ſweare, That I do from my heart abhor, deteſt and abjure as impious and Hereticall, this damnable Doctrine and Poſition, That Princes which be Excommunicated or deprived by the *Pope*, may be Depoſed or Murthered by their Subjects, or any other whatſoever. And I doe beleeve, and in conſcience am reſolved, that neither the *Pope*, nor any perſon whatſoever, hath power to abſolve me of this Oath, or any part thereof; which I acknowledge by good and full Authority to bee lawfully miniſtred unto me, and doe renounce all Pardons and Diſpenſations to the contrary. And all theſe things I doe plainely and ſincerely acknowledge

and ſweare, according to theſe expreſſe words by me ſpoken, and according to the plaine and common ſence and underſtanding of the ſame words, without any Equivocation, or mentall evaſion, or ſecret reſervaſion whatſoever. And I doe make this Recognition and acknowledgement heartily, willingly, and truely, upon the true Faith of a Chriſtian. So helpe me GOD.

The late Proteſtation.

I *A. B.* doe in the preſence of Almighty God, Promiſe, Vow, and Proteſt, to maintaine and defend, as far as lawfully I may, with my life, power, and eſtate, the true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of *England*, againſt all Popery, and Popiſh Innovation within this Realm, contrary to the ſame Doctrin, and according to the duty of my Allegiance, His Majeſties Royall Perſon, Honour, and Eſtate; as alſo the Power and Priviledges of Parliament; The lawfull Rights and Liberties of the Subject, and every perſon that maketh this *Proteſtation*, in whatſoever he ſhall doe in the lawfull purſuance of the ſame. And to my power, and as farre as law-

lawfully I may, I will oppoſe, and by all good wayes and meanes indeavour to bring to condigne puniſhment, all ſuch as ſhall either by Force, Plots, Conſpiracies, or otherwiſe, doe any thing to the contrary of any thing in this preſent Proteſtation contained. And further, that I ſhall in all juſt and Honourable wayes, endeavour to preſerve the Vnion and Peace betweene the three Kingdomes of *England*, *Scotland*, and *Ireland*; And neither for Hope, Feare, nor other reſpect, ſhall relinquiſh the Promiſe, Vow, and Proteſtation.

FINIS.

Die Mercurii 26. Octobris.

IT is this day Ordered by the Houſe of Commons, That Sir Francis Knollis doe returne thanks from this Houſe to Doctor Temple for the great paines he took in the Sermon he preached at the entreaty of the ſaid Houſe, at St. Margarets in the City of Weſtminſter, this preſent day of publick humiliation; and that he be deſired to print his Sermon. And it is Ordered, that no man ſhall preſume to print it, but he who ſhall be authorized under the ſaid Doctor Temple's hand writing.

H. Elſynge Cler. Parl. D. Com.

I appoint SAMUEL GELLIBRAND to print my Sermon.

THO. TEMPLE.

37

CHRIST'S GOVERNMENT

In and over his PEOPLE.

Delivered in

A SERMON

Before the

Honourable Houſe of COMMONS,

At their late publick and ſolemne Faſt,
Octob. 26. 1642.

BY
Thomas Temple D. D. and Miniſter of the Church of *Batterſea* in *Surrey*.

Publiſhed by Order of that Houſe.

PSAL. 97. 1.
The Lord reigneth, let the earth rejoyce: let the multitude of the Iſles be glad thereof.

LONDON,
Printed for SAMUEL GELLIBRAND at the Brazen Serpent in *Pauls* Church-yard, 1642.

To the Honourable Houſe of COMMONS aſſembled in PARLIAMENT.

BEing called to this ſervice by your command, I could not think of a fitter ſubject, & more ſeaſonable to the times and your places then this, touching the Kingdom of Chriſt: firſt, to ſet before you the chiefe employment God cals you to, and the duty lies upon you in it, that is, to ſtudy all the waies by which Ieſus Chriſt may be beſt ſetled in his throne, and his government moſt ſpread throughout theſe parts of the world, where your work lies. Secondly, to hold out unto you the great encouragement to ſo great a work, in which you are ſure to meet with ſo great oppoſitions; to let you know, God himſelf will carry it on, and Chriſts government ſhall be eſtabliſhed, notwithſtanding the rage of people, and the plots of Princes againſt the Lord and his Annointed. If you go on in this cauſe with upright hearts, there is no reaſon your ſpirits ſhould faint, or your hands ſlacken in fear of the iſſue: you are on a riſing ſide, and in a work that

will improve it ſelf. And indeed you have need of encouragement, even from heaven, to go on in the work of reformation of the Chuch, and of eſtabliſhing Chriſts government amongſt us, where the endeavours of many are ſo mighty to oppoſe it, and their tongues ſo malignant to diſgrace it. But while your hearts are faithfull with God, reſolve to goe on with Gods work,

2. Cor. 6. 8. knowing *you muſt paſſe through evill report as well as good report.* They who are called to great works, muſt be willing to ſacrifice all, eſtate, credit, life, in the cauſe of God: ſo we keep faith and peace with God, and doe not ſhipwrack a good conſcience, it matters not much what elſe we loſe. If Chriſt carry you through the work here, he is all-ſufficient to reward you hereafter. The Lord make *all great mountaines that lie in*

Zac. 4. 7. *your way, to the ſetting up of the Kingdom of Chriſt,*

Rev. 2. 2. *as plaines before you:* and in the end, *reward your works, and your labour, and your patience;* So praies,

From my Study in Batterſea, Nov. 6. 1642.

The unworthieſt of the ſervants of Chriſt in the work of the Lord,

THOMAS TEMPLE.

A

SERMON

Preached before

The Honourable Houſe of
COMMONS

Aſſembled in

PARLIAMENT,

At the publick Faſt, *Octob.* 26. 1642.

PSAL. 2. 6.

Yet have I ſet my King upon my holy hill of Sion.

THis ſecond pſalme is an exact deſcription of the Kingdome of Chriſt, as it was propheſied of by *David*, who was himſelfe a type and figure of Chriſt in his Kingdome, and the Father of him according to the fleſh: which, as it appeares out of the frame of the whole pſalme, ſo we finde this Pſalme clearly expounded of Chriſt and his Kingdome by the Apoſtles in the new Teſtament. Firſt, where mention is made of the Heathens rage, and the

the Kings of the earth bandying *againſt the Lord and his Annoynted*, *v.* 1.2. this is by the whole Colledge of Apoſtles and Diſciples, expounded of *Chriſt*, *Act.* 4.25.27. Secondly, where it is ſaid, *thou art my ſon, this day have I begotten thee*, *v.* 7. this is alſo plainly expounded of Chriſt, not of his birth, as it ſeemes to be meant upon the firſt view, but of his reſurrection from the grave, which is as it were a new begetting, *Act.* 13.33. A fit ſubject of our meditations, as in all other, ſo eſpecially in theſe times, Chriſt, as he ſtands to us in this relation of a *King*. we are all willing to looke upon *Chriſt*, as he ſtands in the relation of a *Prieſt*, offering himſelfe in ſacrifice for our ſins, ſo deſiring him as a Saviour to ſave our ſoules: wee leſſe delight to eye him as a *Prophet* revealing Gods will to us, little careing to know him: but wee commonly hate to thinke upon him as a *King*, as not eaſilie ſubjecting our ſelves to be governed by him. I ſhall therfore crave your attention, while I unfold to you this peice of Scripture.

The Pſalm conſiſts of three main parts: Firſt it ſets forth the mad and furious counceils and attempts of wicked people againſt Chriſt, who feare not to be θεομάχοι, like the old Giants, fighters againſt God himſelfe: their rage and malice is bent even againſt the God that made and redeemed them: *why doe the Heathen rage, and the people imagine a vaine thing? The Kings of the earth ſet themſelves, & the Rulers take counſell together againſt the Lord and againſt his Annoynted.* Secondly, it ſets forth Gods eſtabliſhment of Chriſt in his Kingdom; notwithſtanding all the attempts

Act 5.39. affectaſſe ferunt regnum cœleſte gigantes.

Ver. 1.2.

attempts of wicked men againſt him, yet nothing ſhall overthrow his Kingdome, but on the other ſide, he ſhall breake his enimies in peices: *yet have I ſet my King upon my holy hill of Sion.* 3. It conteynes an exhortation, becauſe wee cannot overthrow Chriſts Kingdom, therfore to entertaine it in our hearts, to ſerve him and feare him, as wee feare to be deſtroyed and deſire to be bleſt: *Be wiſe now therfore, O yee Kings, be inſtructed, yee Iudges of the earth, ſerve the Lord with feare, and rejoyce with trembling.* ver. 6. ver. 10.

The words of my text, you ſee, are the ſecond part of this Pſalme, and have their dependance upon the former, that, notwithſtanding all the machinations of wicked people, God will have a King to rule in his Church, which no power of man ſhall ever overthrow. I ſhall obſerve to you three particulars out of this Scripture, the King, his Throne, his Settlement in his Throne. 1 The King, Jeſus Chriſt, God the Son, the ſecond perſon in Trinitie, God over all, bleſſed for ever. 2. his Throne, where hee ſitts, or his Kingdome where hee reignes, with the qualification of it, *his holy hill of Sion*: Mount Sion was a high mountaine in Jeruſalem, on the top whereof was a ſtrong Fort, which the Jebuſites kept by force from Iſrael till *Davids* daies, who after tooke it and fortified it and called it *Davids Cittie*. Neere unto which was mount Moriah, where *Solomon* after built the Temple. Wherupon Jeruſalem was called the *holy Cittie*: and Sion named the *holy mountaine*, which *God loved*: and from which the *Law ſhould come forth*: and thence a type and figure of Chriſts Church. 3. The ſettlement of this King in his Throne, *yet have I ſet my King*, how great as ver. 7. 1 Chron. 11. 4. 2 Chron. 5. 1. Neh. 11. 1. Iſa 52 1. Ioel 3. 17. Pſal. 78. 68. Iſa. 2. 3. Iſa 60. 14. Heb. 12. 22. Rev. 14 1.

ſoever the oppoſitions made by wicked men be, yet his throne is firmely eſtabliſhed. The reſults of all which are theſe, which I ſhall preſent in this order.

Obſerv. 1 Chriſt the ſecond perſon of the Trinitie is by the deſignation of his Father, appointed to be King of his Church: a King to rule and governe all thoſe whom hee hath redeemed to be a people for himſelfe.

Obſerv. 2 The Kingdome of Chriſt ſhall overtop the plots of wicked men, and be eſtabliſhed firmely notwithſtanding all their oppoſitions.

Obſerv. 3 The Church of God, where Chriſt ſitts and reignes as King, muſt be a holy Church.

Theſe are the three mayn branches which ſpring from this ſtock, the three mayn ſtreames which flow from this fountaine. The firſt:

Obſerv. 1 *Chriſt the ſecond perſon &c.*

For the better underſtanding of which, wee muſt know, there is a twofold Kingdom of God: the one generall, termed the Kingdome of power and providence, wherby, as God the Creator, he governs the world and all things in it. The other ſpeciall, wherby, as God the Redeemer, hee exerciſeth an adminiſtration of rule and government over the elect, by a ſpeciall name called *the Kingdome of Chriſt*; in which he diſpenſes to his children both grace and glory. Whence, though the diviſion be uſuall into the Kingdom of grace, and the Kingdom of glory, yet they are not two Kingdomes, but parts of one and the ſame Kingdom of Chriſt. When therfore wee ſpeake of Chriſts Kingdom, wee meane not that which he hath by nature, the government of which

Dan. 4. 35.

which is univerſall over all the world, and doth agree to him as hee is ὁμοούσιος God coeſſentiall with the Father: But that Kingdom which he hath by ſpeciall deſignation from his Father, and which is appropriated to him as he is עמנואל God and man, God with us, cloathed in our fleſh, Chriſt the mediator; and which he diſpences as he is the governour and head of that people, which he hath by his own bloud purchaſed to be a peculiar people unto God from the reſt of the world. This the Scriptures ſet forth plentifully unto us in thoſe ſeverall expreſſions of *giving all things into Chriſts hand, of committing all judgment to him, of Crowning him, of putting all things under his feet.* Into whoſe hand hath he given all things that concerne the Church? into the hand of Chriſt, to be diſpenſed by him, *he loveth him, and hath given all things into his hand.* To whom hath he committed all Judgment? to the Son; to him he hath committed the diſpenſing of that power which belongs originally to himſelf, *the Father judgeth no man, but hath committed all judgment to the Son.* Who is the crowned King of Gods people? Chriſt, under him all things are put in ſubjection, *he hath Crowned him, and put all things under his feet.* See what a glorious deſcription of Chriſts deſignation to this Kingdom we have, *Iſa. 9. 6, 7. unto us a child is borne; unto us a ſon is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called, wonderfull, counſellour, the mighty God, the everlaſting father, the Prince of peace. of the increaſe of his government and peace there ſhall be no end, upon the throne of David and upon his Kingdom, to order it and to eſtabliſh it with Judgment & with Juſtice,* ἐμμανουὴλ διαθήκης

John 3. 35.

John 5. 22.

Heb. 2. 7.

from henceforth even for ever Hee, who is God the Son, the ſecond perſon in Trinity, the child borne for our Redemption, upon his ſhoulder is the Government laid: as he firſt bare upon his ſhoulder his Croſſe, ſo now he beares the government of his Church upon his ſhoulder, which he purchaſed by his Croſſe. He is not only Chriſt the Saviour, but
Luke 2. 11 alſo Chriſt the Lord, ſet upon the Throne of his father *David* for ever.

In the further opening of which poynt, I ſhall firſt ſhew you the quality of this Kingdome of Chriſts. Secondly, the grounds and reaſons why God would not governe his people in the generall way, as he governs all the world, but would have ſuch a ſolemne adminiſtration of a Kingdom by Chriſt.

The quality of Chriſts kingdom. First, the quality of Chriſts Kingdom: as *Samuel* when he annoynted *Saul* King, told the people the manner of the Kingdom, ſo wee are here to inquire the manner and quality of the Kingdom of Chriſt. The Scriptures ſet it forth under two notions: firſt, that it is a Kingdom in us; Secondly, a Kingdom over us: Chriſt reigns in us, Chriſt reigns over us.

1 Chriſt reigne in us. 1 Chriſt reignes in us: this is that which was typified in *Daniels* viſion, *I ſaw in the night viſions, and behold one like the ſon of man, and there was given him Dominion, and glory, and a Kingdom, that all people and nations and languages ſhould ſerve him.* Dan. 7. 13. what kind of Dominion and Kingdom was this, in which all nations & languages ſhould ſerve Chriſt? not an earthly Kingdom: no, that Kingdom which was given to the ſon of man in that viſion, it was a ſpirituall kingdom, the ſeting up of the Scepter of Chriſt

Chriſt in our hearts; *my Kingdom is not of this world*: it is in the world, but not of the world: it is a government erected in the hearts of Gods people. *The Kingdom of God is within you*; every holy heart is Chriſts throne where he ſits, *the forces of the Gentiles ſhall come in unto him.* In former times Chriſts Kingdom was confined to *Iudea*; but ſince Chriſts comming the Gentiles are called the forces of the Gentiles: the maine ſtrengths and greateſt parts of the Gentiles at ſome time or other ſhall acknowledge Chriſt. That was the voyce of the ſeaventh Angell that ſounded, *the Kingdoms of this world are become the Kingdoms of the Lord and of Chriſt*: thoſe kingdoms which were but kingdoms of this world, earthly kingdoms, that knew none but an earthly King, and yeilded no obedience but an externall obedience, now become the kingdoms of Chriſt, ſubmit themſelves to the Goſpel of Chriſt, advance his Scepter among them, and yeild obedience to his lawes; it is true, all perſons of all nations receive not Chriſt as King: but there is no nation, but hath or ſhall have Chriſts Throne ſet up among them, Chriſt ſhall have ſome ſubjects there: ſome in the houſhold of *Cæſar*; *all the Saints ſalute you, cheifly they that are of Cæſars houſhold*, though not *Cæſar* himſelfe, yet there were Saints in his houſhold that acknowledged him. In the Court of the Queene of Æthiopia one Eunuch that imbraced the faith, as God promiſed of old, *turne, O backſliding children, I am married to you, I will take you one of a City, and two of a family, and bring you to Sion*: ſo now, if God call not all, yet he will call ſome in every place, heere one and there one, heere

Ioh. 18. 36.

Luke 17. 21

Iſa. 60. 5.

Revel. 11. 15.

Phil. 4. 22.

Acts 8. 27.

Ier. 3. 14.

one in a family, and there two in a Citty, and bring them to Sion. And there are ſeverall acts, wherein this kingdom of Chriſts, that is within us, conſiſts.

1. In giving his people lawes of life, and governing by them: as there is in every King a legiſlative power, a νομοθεσία, to make and eſtabliſh, and publiſh lawes; ſuch a power, but farre greater has Chriſt to make and eſtabliſh lawes for the government of his people: this is called by the Pſalmiſt, the ſending forth of *the rod of Chriſts ſtrength out of Sion*: which the Prophets *Eſay* and *Micah* both expound touching the law, which is the ſtrength of a King, *Out of Sion ſhall go forth the law, and the word of the Lord from Ieruſalem*. But further, here is the act and exerciſe of Chriſts government in giving lawes, not that he gives any laws, but that he gives laws of life. Chriſt might give us ſuch laws, as God ſaies he gave the rebellious Iſraelites for their ſins, *Statutes that were not good, and judgements whereby they ſhould not live*: whether it be meant the ceremoniall laws that were unprofitable to lead them to heaven, or what other laws ſoever, precepts God gave them that were in ſome reſpect or other not good for them, ſtatutes in which they could not have life: ſuch Chriſt might give us now, ſtatutes and precepts that are not good, that might be burthenſom or unprofitable, not leading to life. But the laws Chriſt gives, they are laws leading to life, ſtatutes and judgements, *which if a man do, he ſhall even live in them*. Tis true indeed, by the corruption of our natures, the law may prove to our deſtruction, *the commandment which was ordained to life, I found to be unto death; for ſin taking occaſion*

Pſal. 110. 2.

Iſa. 2. 3. Mica 4. 2.

Ezek 20. 25.

Ezek. 20. 11. Levi. 18. 5. Gal. 3. 12.

Rom. 7. 10.

ſion by the commandment, deceived me, and by it ſlew me. Though the law *per ſe* of it ſelf leads and is ordained to life, yet the corruption of nature, ſtirring up the heart to break the law, does thereby *ex accidenti* and occaſionally turn the edge of the law againſt us to condemne us, which would have been to ſave us. *The law is holy, and juſt, and good:* ſince Chriſts laws are holy laws, the end of which is to work holineſſe in us; and juſt laws, which preſcribe nothing but what is equall for all to obey; and good laws, ſetting forth the goodneſſe of God to us in them, and winning us to goodneſſe by them; they muſt needs be acknowledged laws of life in themſelves, ſuch as lead to life if kept, as for that end propoſed by Chriſt, not to lead to our deſtruction. Rom 7. 12.

2. In working graces in the hearts of his people: Chriſt may give laws, but if withall hee work not grace in our hearts, if he give not power to keep thoſe laws, we ſhall never obſerve them; it is therefore a ſecond part of his Office as King, to give us grace and ſtrength to do what he propoſeth to us to be done. A wicked man, in whoſe heart Chriſt has not yet ſet up his Kingdome, looks upon Chriſts laws as ſtrange things, as God ſpeaks by the Prophet, *I have written to them the great things of my law, and they were accounted as a ſtrange thing:* ſuch a man looks on Chriſts laws as ſtrange things that concerned him not, things he neither can, neither hath any will to do: but when Chriſt comes as a King, to ſuch a man, he puts an inward love and inclination into his heart to thoſe laws, and a ſtrength to keep them. That is part of the new covenant, which God makes with us, and Chriſt enables to keep, *I will put my* Hoſ. 8. 12.

lawes

lawes into your minds, and write them in your hearts.
Ier. 31. 33. Heb. 8. 10. Gods lawes are at firſt out of the minds of people, they are only written in our books: when Chriſt comes to us as a King, thoſe lawes he writ with his own finger upon Mount Sinai in tables of ſtone, he now writes with the finger of his ſpirit in the tables of our hearts: thoſe laws which he put into the Ark, there to be laid up for ever, he now puts into the Ark of our hearts never to be forgotten. This is the excellency of Chriſt above *Moſes*: *Moſes* is but the
Heb. 3. 5. ſervant of Gods houſe, Chriſt the Son is the commander in and over the houſe: *Moſes* ſets the lawes before us, Chriſt over awes and enables the ſpirit to keep them. *Moſes* preſcribes the feare of God to
Deut. 6. 13. 17. us, *You ſhall feare the Lord your God*: Chriſt as a King
Ier. 32. 40. ſtrikes powerfully a feare into us, *I will put my feare into your hearts.* *Moſes* commands us to love God,
Deut. 11. 1. *thou ſhalt love the Lord thy God*: Chriſt enables to
Deut 30 6. love him, *the Lord thy God will circumciſe thy heart to love the Lord thy God with all thy heart, and with all*
περιτομὴ καρδίας. *thy ſoule.* The circumciſion of the heart is Gods work, as the circumciſion of the fleſh is mans. *Moſes*
Rom. 2. 29. commands to walk in Gods ſtatutes, *what does the*
Deut. 10. 12. *Lord thy God require of thee, but to feare the Lord, and to walk in all his wayes*: but when the ſpirits of naturall men cannot comply with holy laws, Chriſt
Ezek. 11. 19. enables them, *I will give them one heart, and put a new*
Ezek. 36. 26. *ſpirit within them, that they may walk in my ſtatutes, and keep mine ordinances, and do them.* Chriſt not only ſets the wayes before us, but withall cauſes us to walk in them, gives us natures ſuitable and ſpirits agreeable to thoſe wayes, ſuch as ſhall delight in them. If we were to do Gods works by mans ſtrength,

wee

wee ſhould give but an ill account of our performances: we ſhould have no ſtrength for them, no delight in them: but Chriſt ſtrengthens us, *I can do all things through Chriſt ſtrengthning me:* nay Chriſt, who works the very works in us, *not I, but the grace of God in me.* The new man under the new covenant, hath new ſtrengths: as when *Samuel* went to annoint *Saul* King over Gods people, an employment he might well think too great for himſelf, *Samuel* withall told him, that God ſhould *turne him into another man:* if God turne us into other men, and give us ſtrengths ſuitable, no works God cals us to ſhall be difficult to us. God ſet the Iſraelites in a troubleſome way to Canaan, through the mountains and deſarts; but becauſe he withall gave them *his cloud by day, and his pillar of fire by night to lead them,* they were able to break through all difficulties, and all incumbrances: ſo long as God gives us his own preſence to go before us, and his ſtrengths to enable us, we need not be troubled at the greatneſſe or harſhneſſe of duties. It ſhould be ours, which was St. *Auguſtines* reſolution, *da Domine quod jubes, & jube quod vis,* ſo long as God gives ſtrength for duties, let us not be troubled whatever God requires of us.

Phil. 4. 13. 1 Cor. 15. 10. 1 Sam. 10. 6.

3. In cheriſhing the ſeeds of grace till they bee brought to a further perfection: grace is but ſmall at firſt, 'tis not with the trees of righteouſneſſe, as it was with the trees of Paradiſe, made perfect at once: grace is but like *the graine of muſtardſeed*, the leaſt of all ſeeds, eaſily kild, like a *ſcintilla*, a ſpark of fire eaſily quencht. The devill, and the world, and our owne luſts, are the thornes that choak our graces, the ſtones that hinder their radication, the birds of prey that devoure them, while they are in the ſeeds: wee have need of an over-

ruling power to draw them forth and perfect them This is a work Christ takes into his own hand; as his hand plants and sowes, so it is his hand that waters and gives the encrease. *He will not break the bruised reed, nor quench the smoaking flax*, untill he bring forth judgement unto victory: so farre from breaking a bruised sinner, so farre from quenching the heat of grace that once begins to smoak and kindle, that on the other side he will carry up the work by his own speciall strength, he will cherish the seeds of grace, till that holy frame of grace begun in our souls be brought to such a heigth and compleatnesse, that Gods Kingdom in us shall be victorious over all opposite corruptions.

Mat. 12. 20.

4. In giving new supplies of his spirit, till he bring his people to glory: 'tis not enough for us to have grace begun, but there must be new supplies of grace continued to us: 'tis not only the sending of an influence from the Sun to the earth, but the continuing of that influence every day, must continue life in the creatures: there must be a preserving power of grace from Christ, as well as a begetting power, as *David* speaks, *Thou shalt guide me with thy counsell, and after receive me to glory*. We have need of a continuance of Christs counsell and direction here in the way of grace before we be received to glory. There be many passages of difficulty and danger we meet with in the course of our lives, in which we shall stick, if Christ should not be always by us to carry us thorow. The first grace given us will not perhaps be sufficient to carry us thorough great temptations and great afflictions. A child may walk in a smooth way without help, but not in a rugged: the first measures of grace may enable us to go thorough smooth wayes of Christianity, where little danger or difficulty is: but when it comes

Psa. 73. 24.

to

to a rugged way, a great triall, a great temptation, wee have then need of new ſtrength. Chriſt is like other Kings in this, 'tis not enough for him only to conquer, but he muſt fortifie, and continue garriſons to maintain his conqueſts. *Bleſſed be God the father of our Lord Ieſus Chriſt*, ſaies St. *Peter*, *who hath begotten us to a lively hope of an inheritance, and who are kept by the power of God, through faith unto ſalvation.* Chriſt does not only beget us, but alſo keep us by his own power through faith to ſalvation. 1 Pet. 1. 5.

5. In purifying the heart and ſubduing our luſts: that's the deſcription of the comming of Chriſt in his Kingdom of grace, *he ſhall come as refiners fire, and as fullers ſoap*: as the fire refines the ſilver and takes away the droſſe, and as the ſoap rinſes out ſpots and ſtaines, ſo ſhall Chriſt refine and purge his people: *he ſhall baptize with the holy Ghoſt and fire, and whoſe fan is in his hand:* waſh throughly and deſtroy corruptions even as fire deſtroys all that ſtands before it. Chriſts work while he was upon earth, was exerciſed much in this, in caſting out devils, *if I caſt out devils by the ſpirit of God, then is the Kingdom of God come unto you*: ſo it holds ſtill, when the Kingdom of God comes unto us, there will be a caſting out devils by the ſpirit of Chriſt, ſin will be diſpoſſeſt of its former holds, luſt will be ſubdued in us. When Chriſt comes into the heart, he comes with the power of a King, and the ſtrongeſt luſts, the moſt giantlike corruptions ſhall not ſtand before him: as *David* has an expreſſion, *Lift up your heads O ye gates, and be lifted up ye everlaſting doores, and the King of glory ſhall come in: who is this King of glory? the Lord ſtrong and mighty, the Lord mighty in battell.* When the King of glory, Chriſt the glorious King, mighty in battell comes into our hearts, no doores of Mal. 3. 2. Mat. 3. 11. Mat. 12. 28. Pſal. 24. 7.

our luſts ſhall be able to keep him out. *He will ſubdue all our iniquities*; every luſt, that it ſhall not reigne in us:
Mich. 7. 19.
Rom. 6. 14. *Sin ſhall not have dominion over you, for ye are not under the law but under grace.* If we were only under the law, we ſhould have no power againſt our luſts; but becauſe we are under grace, under the government of Chriſt, who rules us by the grace of his ſpirit; therfore ſin ſhall not have dominion over us, ſin ſhall be ſubdued under us. Look how a conquering King comes into an enemies countrey, he puls down all ſtrong holds, and breaks the power of an enemy: ſuch is the entrance of Chriſt as King into the heart, there may bee ſome ſcattering troops, the Cananites may be left in the land but all the
2 Cor. 10. 4. ὀχυρώματα *ſtrong holds* are pul'd down, Chriſt breaks the ſtrength of ſin, that it ſhall not reigne in us.

6. In creating inward peace, and joy, and comfort: it is the office of a King to keep his ſubjects in a joyfull, a peaceable, a flouriſhing condition. *The Kingdom of God conſiſts not in meat and drink* (things externall) *but*
Rom. 14. 17. *in righteouſneſſe and peace and joy in the holy Ghoſt:* Chriſt is firſt *Melchiſedec King of righteouſneſſe*, his government a righteous government; and then *King of Salem, King of peace*, a government accompanied with abundance of inward joy and peace. As peace is that crownes all other bleſſings, ſo Chriſt knowing the excellency of this, and that none could give it but himſelfe, did therfore, when he was to leave the earth, promiſe this as a fruit of his Kingly office to leave his diſciples this le-
Ioh. 14. 27. gacy of peace, *peace I leave with you, my peace I give unto you*, it is Chriſts peace, not the worlds: *in mee ye ſhall*
Ioh. 16. 33. *have peace:* if Chriſt ſpeak a word of peace to our harts, if he give us an anſwer of peace, as *Ioſeph* ſaid to *Pharoah, God ſhall give Pharoah an anſwer of peace*; then though

though wee have tribulations in the world, wee ſhal be of good cheere, wee ſhall have comfort enough, Chriſt as King hath overcome the world, and will ſettle peace in us; that's the expedience of Chriſts going from us, that he may ſend us the comforter; *it is expedient that I goe away, for if I goe not away, the comforter will not come; but if I depart, I will ſend him unto you*: being in the adminiſtration of his kingdom he ſends comfort. There is no having peace, nor joy, nor comfort, but from Chriſt, who as King is only able to allay all ſtormes and troubles, which the divell and our owne conſciences for ſin raiſe within us. It is with inward peace as it is with the outward, *if he give quietneſſe, who can make trouble:* if Chriſt work quietneſſe, if he make a calme in the ſpirit, if *he rebuke the winds and the ſea*, nothing from the world can raiſe a tempeſt. Iohn 15. 7. Iob 34. 29. Mat. 14. 32.

2 Chriſt reignes over us: *the Lord ſhall reigne over them in mount Sion, he ſhall reigne over the houſe of Iacob*, not only in us, but over us; not only in us for his glory, but over us alſo for our good. This is termed by the Pſalmiſt, *a ſitting on the right hand of the Father, the Lord ſaid to my Lord, ſit thou on my right hand:* a phraſe to note the actuall adminiſtration of his kingdom, that as a king he ſits in great power, judging among his enimies and governing his people. And there are alſo ſeverall acts wherein the exerciſe of this part of his kingdom over us conſiſts: 2 Chriſt reigne over us. Mic. 4. 7. Luke 1. 33. Pſal. 110. 1.

Firſt, in ſuppreſſing the enemies of the Church: that is the power that God gives to Chriſt as King of his Church, *to rule in the midſt of his enimies*: and the promiſe God made to *Abraham, that his ſeed ſhould poſſeſſe the gate of his enemies*. While Gods people keep covenant with God, they ſhall be ſecure, the *lilly* ſhall grow up Pſal. 110. 2. Gen. 22. 17.

Cant. 2. 2. Numb. 23. 23. *among the thornes: and there ſhalbe no enchantment againſt Iacob, no divination againſt Iſrael*; Chriſt ſettles his Church ſo ſtrong, *that the gates of hell ſhall never prevaile againſt her*, ſhee may be aſſaulted and ſhaken, but never conquered: as the Romans loſt ſome battells, but they never loſt a war; Gods Church may have ſome foyles, but ſhee ſhall be alwayes the conquerer in the end. God commands deliverances for his people; *thou art my King, O God command deliverances for Iacob*: 'tis the comfort of Gods people to know, ſo long as Chriſt ſtands, his Church ſhall not fall: the people thought themſelves ſafe when they had a King to fight their battells; ſo long as we have Chriſt to fight our battells, we need not feare; if Chriſt be for us, none can be againſt us.

Mat. 16. 18. Pſal. 44. 4. 1 Sam. 8. 20

Gen. 22. 18. Secondly, in beſtowing all bleſſings upon us: *in him ſhall all the nations of the earth be bleſt*: all who are bleſt, are bleſt in Chriſt, who is the King, commanding bleſſings upon his people; bleſſings ſpirituall, *bleſſed be God the Father of our Lord Ieſus Chriſt, who hath bleſt us with all ſpirituall bleſſings in Chriſt*: hee the head and fountaine of all ſpirituall bleſſings, bleſſings temporall; as Ioſeph was a type of Gods Church, all thoſe bleſſings which Iacob propheſied ſhould come upon the head of Ioſeph, ſhall through Chriſt come upon the head of the Church, *the bleſſings of heaven above, the bleſſings of the deep that lye under, the bleſſings of the breaſt, and the bleſſings of the womb, unto the utmoſt bounds of the everlaſting hills, they ſhall be upon the head of Ioſeph*, upon the head of the Church; and at laſt, the bleſſing of eternall glory in heaven, when Chriſt ſhall with himſelfe make all his people who ſerve him here, *Kings* to reigne with him there for ever.

Eph. 1. 3. Gen. 49. 25. Rev. 1. 6.

Thirdly, In ſanctifying all conditions, and ordering and

and turning all to the beſt for his own people: there is no condition, proſperity, adverſity, health, ſickneſs, life, death, but it would be hurtfull to us, if Chriſt did not ſit as King to moderate and ſanctifie it to us. *Wee know*, ſayes the Apoſtle, *all things work together for the good of them that love God, who are called according to his purpoſe*; how comes it that all things work together for their good who love God and are the called of God, more then for theirs who love him not, and are not called of him? that affliction is ſanctified to the one and not to the other? as S. *Aug.* ſaies, you may obſerve in the ſame fire the gold ſparkles and gathers luſtre, when the ſtubble conſumes and vaniſhes to ſmoake? becauſe Chriſt ſits as King to order every thing for the beſt of his own ſubjects, and to turne every thing for the worſt to his enemies; Chriſt does for us heere as he does for us in heaven; *I goe to prepare a place for you*: ſo here 'tis Chriſts work to prepare places and conditions for his people, to ſanctifie every thing to them. As on the one ſide he curſes all to his enemies, *I will curſe your bleſſings*; there is a ſecret curſe goes along with all thoſe things they count their greateſt bleſſings: ſo on the other ſide, he bleſſes all thoſe things to his children, which they might conceive to be curſes to them and to make moſt againſt them. *Iacob* when he ſaw *Ioſeph* loſt, and *Simeon* left bound in Ægypt, and *Benjamin* to be carried from him, he ſtrait concluded, *all theſe things are againſt mee*: when yet all made for him, and preſervation of himſelfe and the life of his family in Ægypt. *Ioſeph* thought his own caſting into priſon would have proved his ruine for ever; when yet God made it the means of his greateſt advancement. The Iewes thought the plot of *Haman* would have bin their confuſion, when yet God ſo ordered

Rom. 8. 28.

ab uno igne aurum rutilat & polea ſumat.

Ioh. 14. 2.

Mal. 2. 2.

Gen. 42. 36.

Gen. 45. 5.

Gen. 39. 20.

dered it as the day intended for their deſtruction, was
Heſt. 9. 22. turned to them *from ſorrow to joy, from mourning into a good day*; *Moſes* notes it touching *Balaams* curſe, with which *Balak* King of Moab would have had him curſe Iſrael, *the Lord thy God turned the curſe into a bleſſing to*
Deut 23. 5. *thee, becauſe the Lord thy God loved thee*: if wee be ſuch as God loves, Chriſt will turne all curſings into bleſſings, all things ſhall be bleſt to us, nothing curſt to us.

Fourthly, In ſett'ing an externall eccleſiaſticall policy: as Chriſt is King of his Church, he will have his Church governed in his own way, not according to the fancies and inventions of man. Wee muſt not deny that to Chriſt in government of his Kingdom, which wee yeild to all earthly Monarchs in the government of theirs, when Chriſt, after his reſurrection continued forty dayes upon earth among his diſciples, *ſpeaking of the things pertaining to the Kingdom of God*; wee cannot think he would omit the giving of rules for the framing of the regiment of his Church. And when S. *Paul* tels the Elders of Epheſus, *he had not ſhunned to declare*
Act 20. 27. *to them the whole councell of God*, wee muſt take it in purſuance of thoſe directions himſelf and the reſt of the diſciples had received from Chriſt for the government of his Church. What this frame of Church policy is, which hath bin ſo long in diſpute, and is yet *ſub judice*, will be more proper for a Synod then a Sermon to conſider of. I only hint this, but leave it to that grave conſultation you have already deſigned, not doubting your honourable care in haſtning that work, which muſt undoubtedly conduce much to the advancing and ſetling Chriſts Government more exactly among us.

2

Reaſons of the point. 2. Let us conſider the reaſons why God would have

have ſuch a ſolemne adminiſtration of a kingdom by Chriſt:

Firſt, In reſpect of Glory that might accrew both to Chriſt the Son, and to God the father.

In reſpect of Chriſt, that he might receive the honour due to his deity, which the work of humiliation might take from him; though he were the true God, *equall with the Father*; yet taking upon him the forme of a ſervant, that he might be fitted to humble himſelfe to the death of the Croſſe; this humiliation made the world, that knew him not, ſtrip him of his glory; they accounted him a divell, a glutton, a malefactor, crucified him between two theeves, put a crowne of thornes upon his head in deriſion, and ever after derided the Chriſtians, that they beleived in a crucified God. Chriſt muſt now be repayred in his honour; therfore God appoynts him to be King of his Church, that he may be advanced in their eyes who had ſo much vilified him: *the Father judgeth no man, but hath committed all judgment*, that is, the diſpenſation of all government, *to the Son, that all men ſhould honour the Son as they honour the Father*: as the world vilified him as a malefactor, they might now acknowledg him God equall with the Father, and honour him with the ſame honour, wherewith they honour the Father: greatly exalted becauſe greatly humbled, *the ſtone which the builders refuſed, is made the head of the corner.*

Phil. 2. 6.

Objiciunt non honorem deferre homini crucifixo myſterium hujus rei ignorantes. *Iuſt. Mart.*

Ioh. 5. 22.

1 Pet. 2. 7.

In reſpect of the Father, that he might have the more glory from ſuch a ſolemn adminiſtration of a kingdom by Chriſt: as God was more glorified by giving Chriſt to be a Redeemer, by finding out ſuch a way of ſaving ſinners, where God became man, and two natures, the divine and humane united together, Chriſt taking fleſh and ſuffering, then if he had ſaved his peo-

ple any other way without Chriſt: ſo now, it would bring more glory to God, by exalting Chriſt as King, and giving him the ſolemn adminiſtration of a Kingdom, then if God ſhould have governed his people in the generall way, as he governs the world. *God has highly*
Phil. 2 9, 11. *exalted him, and given him a name above every name, that every tongue ſhould confeſſe, that Ieſus Chriſt is Lord, to the glory of the Father.* That's a main end, why Chriſt who was firſt humbled, was after exalted, the glory of the Father; that ſolemn adminiſtration of the Kingdom by Chriſt brings more glory to the Father.

Secondly, in reſpect of Gods people; none ſo fit to be King to any people as ſuch a one, who is allyed to them, and may be the more tender of them: As God gave the precept touching a King for the Iſraelites,
Deut. 17. 15. they muſt chooſe *one from among their brethren*: ſo Chriſt therefore fitteſt becauſe our brother, he took our nature upon him, and became *Immanuel*, God with us, God one of us, of the ſame fleſh and blood with us, tis the ſame in this, which the Apoſtle ſpeaks touching the fitneſſe of Chriſt's being made high Prieſt for us, be-
Heb. 5. 2. cauſe having taken our nature, *and being compaſt with infirmities*, he is likely to be the more compaſſionate to us: 'tis fitteſt Chriſt ſhould be our King, that having the ſame nature with us, and compaſt about with our infirmities, he might exerciſe the more tenderneſſe towards us, as knowing beſt our frailties and the weakneſſes of our natures; a King of our brethren is fitteſt for us.

Thirdly, In reſpect of Gods enemies and ours; the more to awe them, when they ſhall ſee him reigning over them, whom they derided; ſee him glorious in the adminiſtration of a kingdom and all power over them, who once crucified, and yet doe daily crucifie him, ſee Chriſt

Chriſt King of ſuch whom they perſecute; and fight for them and judge their cauſe, whom they afflict: 'tis ſaid of the wicked of the world, when they ſee the ſon of man comming in the cloudes in the day of judgment, *they ſhall mourne*; feare him as a terrible judge, ready to take vengeance on them, who have uſed him ſo deſpiteſully: it muſt needs be the ſame here, though in a leſſe degree; what can more awe and terrifie wicked people, then to know, Chriſt reignes, he ſits heere as King to obſerve them, to judge them, to plague them, whoſe perſon they have ſo much vilified, whoſe honour they have ſo much laid in the duſt, whoſe ſervants they have ſo perſecuted, whoſe cauſe they have ſo much oppoſed.

Mat. 24. 30.

Ipſe erit judex, qui ſub judice ſteterit, ut viderent impii ejus gloriam, in cujus manſuetudinem ſæviérunt. *Proſp. Sent.* 337.

Fourthly, in reſpect of a ſuitableneſſe betwixt the works of redemption and government: it were unequall Chriſt ſhould redeem us, and not govern us: unjuſt, that we ſhould ſerve any other, then him who hath laid down the ranſome for us. There is *jus redemptionis* in this, he who ranſoms a ſlave, ought to have his ſervice: if Chriſt while we were ſlaves of the devill, hath ranſomed us and bought us with a price, the price *of his own blood*, it is equall we ſhould ſerve him, give him the ſervice, both of our bodies and ſpirits, becauſe *they are now his*, and no more our own. It were unequall, we ſhould expect redemption from him, and yet not yeeld obedience to him: that is the very end of our redemption, *that wee being delivered out of the hands of our enemies ſhould ſerve him without feare, in holineſſe and righteouſneſſe before him all the daies of our lives.* Here we ſhould take St. *Peters* rule to *Ananias*, touching the poſſeſſion he had ſold: *why haſt thou kept back part of the price, while it remained unſold, was it not thine owne?* it was thine owne, thou mighteſt have done with it as thou pleaſedſt: but having ſold it to God, why doſt thou now keep back that which

1 Pet. 1 18.

2 Cor. 6. 20.

Luke 1. 72.

Acts 5. 3.

is Gods? while we were our own, we might diſpoſe our ſelves according to our own wils; but now Chriſt having bought us, what right have we to keep back from Chriſt that which is Chriſts? if we belong to God by the right of purchaſe, why ſhould we defraud God of his due? while we were Satans, we might give unto Satan the things of Satan, ſerve him whoſe we were: but now being Gods purchaſe, we ought to give unto God *the things of God*, ſerve him whoſe we are.

Vſe 1. If Chriſt bee King of his Church, let Gods people comfort themſelves in this, that Chriſt reignes, that Chriſt ſits as King among us. The uſe *David* makes of this doctrine, *The Lord reignes*, what then? *let the earth rejoyce, let the multitude of the Iſles be glad thereof.* We that live here in the Iſles, have not we a portion in this joy and comfort, that we know Chriſt is King, and reignes among us; let the earth rejoyce, and the multitude of the Iſles be glad. Indeed if Gods people conſider, they are but *a little flock of kids* among many lions, *a few ſheep* among many wolves, a ſingle *lilly among many thornes*: if they conſider, what machinations, what pernicious plots are daily contrived againſt them: if we had not this to ſupport us, to know Chriſt is King, that he orders all for the beſt for us, ſubdues our enemies, protects us from plots of malignant perſons, preſerves us in the midſt of greateſt dangers, it might well caſt us into deſpaire of ever holding up our heads with comfort. But when we remember that Chriſt ſits as King among us, he is above in heaven, and laughs at the plots of wicked men, *the Lord has them in deriſion*: men may be buſie in contriving, but Chriſt is as buſie in defeating: here is a glorious beame of comfort breaks in upon us under this notion of Chriſts being King, his reigning in the midſt of his people. Comfortably may we apply that of the Prophet,

Pſa. 97. 1.

2 Kings 20. 27. Mat. 10. 16. Cant. 2. 2.

Pſal. 2. 4.

Prophet, *look upon Sion, the City of our ſolemnities: thine eyes ſhall ſee Ieruſalem a quiet habitation, a tabernacle that ſhall not be taken down; not one of the ſtakes thereof ſhall ever bee removed, neither ſhall any of the cords thereof bee broken: but there the glorious Lord will be to us a place of broad rivers; for the Lord is our judge, the Lord is our law giver, the Lord is our King, he will ſave us.* When we look up to Chriſt, and meditate with our ſelves, is not Chriſt our judge, is not he our law-giver, is not he our King? he will ſave us; we may with comfort look upon Sion the City of our ſolemnities, and ſhall ſee our Jeruſalem againe a quiet habitation. I ſhewed you before, it is one of the prime acts of Chriſts Kingly office to preſerve his ſubjects: if we break not covenant with him, he will help us: and why ſhould we not then boldly ſay, *if the Lord be our helper, we will not feare what man can doe unto us:* then we feare when we know we have many enemies, and few helpers: but if Chriſt be our King who can help us, why ſhould we feare what man or devill, or powers of darkneſſe can do unto us. Iſa. 33. 20. Heb. 13. 6.

It informs us in this, how we ſhould live one towards another, as ſubjects of the ſame King: the myſticall body of the Church beares analogy with the politick body of the State: ſubjects, as they are knit under one head, ſo they ſhould be of one minde, and have one heart: and that chiefly in three particulars. *Vſe* 2.

Firſt, in love, and keeping communion one with another: union with Chriſt the head, will produce communion with the members, *we have fellowſhip one with another.* There be κοινὰ τῶν φίλων certaine things which are common among Chriſtian friends: a community in goods, *all that beleeved were together, and had all things common:* a community in counſels, contributing helps of advice upon occaſions offered: a community in intelligences; 1 Iohn 1. 7. Ariſt. Pol. l. 2. c. 3. Acts 2. 44. Ex ſubſtantia familiari fratres ſumus. *Tert. ap. adv. gent. c. 39.*

telligences, the Churches in the *Acts* held intelligence together, and the Eccleſiaſticall ſtories tell us, at *Lions* in *France* the Saints were wont to ſend to the Saints in *Phrygia*, concerning the affaires of the Church: all things they had common; but eſpecially a communion of converſation, a delight in the ſociety one of another. 'Twas a ſaying of a Heathen in the primitive times, what ſtrange people theſe Chriſtians are, they are as well acquainted in half an houre as others are in half a yeare. We want this communion among us; we keep communion with any kind of people, rather then with the Saints of God. We every day ſay, we beleeve a communion of Saints, but we make it in our practice rather a chymera then a thing reall; we delight not in it. O this ſtrangeneſſe and loathneſſe to ſociety with good men, it is not agreeable with that heavenly converſation Chriſtians ſhould have. This ſhould be the ligament of Chriſtians ſociety, their relation to Chriſt, as they are fellow Citizens of the heavenly Jeruſalem, and the houſhold of God, and knit together under one King. Wee ſhould deſire to keep the ſame company here, we ſhall doe hereafter in heaven: there our company ſhall bee God and the Saints; ſo it ſhould be here. 'Tis true, civill commerce may be kept with all, but we ought to diſtinguiſh in chuſing our companions, that when we die we may only change our place, not our company: if here we enjoy the preſence of God, and ſociety of the Saints, our change will be but eaſie; when we go hence, we go but to have a nearer communion with them.

Omnia apud nos indiſcreta ſunt præter uxores. *Tert. ap. adv. gent. c. 39.* Occultis & notis & inſignibus noſcunt & amant mutuò penè antequam noverint. *Mim.* Ejuſmodi vel maximè dilectionis operatio notam nobis inurit penes quoſdam, vide, inquiunt, ut invicem ſe diligant Chriſtiani. *Tert ibid.*

ἐμβλέπων μὴ δεῖν τοὺς θεὸν ἐπιζωμένους ἀκαθέξεσι ἀναμίγνυσθαι ἀνθρώποις. *Clem. Al. ped. l. 3 c. 11.*

μόναι δὲ μεθ' τῶν ἀγαθῶν ἀνδρῶν συναναστρέφεσθαι ἄξιον. *ibid.*

ᾧ γὰρ τὸ μὴ ἀλλὸν φύσει κοινωνῆσαι τοῖς ἐξ ἑτοίμων. *Greg. Naz. de Nonna Orat. 11.*

εἰλοι δὲ ἀδελφοί. *Clem. Al.*

Secondly, in having a fellow feeling with them of their miſeries: every member of the body hath a ſenſe of the injuries the other members ſuffer. There be certain trees, whoſe leaves, if cut or toucht, the other leaves contract themſelves, and for a ſpace hang downe their heads:

heads: ſuch an ὁμοχωμοσύνη a conſent of ſpirits, as *Clemens* cals it, there ſhould be betwixt all the children of God. If the man, that is in us, be ſpirituall, that humane affection, which is in us naturally, is turned into a brotherly affection, as being partakers of the ſame ſpirit. Tis ſaid of *Hypocrates* twins, they laught together, and wept together: as there will bee a rejoycing with them that rejoyce, ſo there will be a mourning with them that mourne; a contracting our ſpirits with ſorrow, a hanging down of the head in ſenſe of our brethrens miſeries. Twas the ſin of the people for which God threatens them, that they *lay upon beds of ivory, and eat the lambs of the flock, and chanted to the ſound of the violl, and drank wine in bowles, and annointed themſelves with chiefe ointments; but were not grieved for the afflictions of Ioſeph.* What nation deeper drencht in this ſin, then wee have been? we have long ſeen our brethren in *France*, in *Germany*, and now in *Ireland* wallowing in their blood. Each of thoſe Kingdoms ready to crie out with the Church, was ever ſorrow like my ſorrow? *Is it nothing to you, all ye that paſſe by? behold and ſee if there be any ſorrow like unto my ſorrow, wherewith the Lord hath afflicted me in the day of his fierce wrath.* O, hath not the wrath of God gone over thoſe Countries, like waves rolling one after another, billow upon billow; the famine after the ſword, and the plague after the famine? *may not we tell our children, and our children tell their children, and their children another generation: that which the palmer worme hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker worme eaten; and that which the canker worme hath left, hath the caterpiller eaten*: have greater judgements been recorded to poſterity, then have been executed upon theſe nations? inſomuch as all their plenties are devoured: what the ſword hath left, the famine has:

Strom. l. 2.

εἰ δὲ τῷ ὄντι ἄνθρωπος ὁ ἐν ἡμῖν ἐστιν ὁ πνευματικὸς, φιλαδελφία ἢ φιλανθρωπία, τοῖς τῷ αὐτῷ πνεύματος κεκοινωνηκόσιν.

Clem. ibid.

Am. 6. 6.

Lam. 1. 12.

Ioel 1. 3.

has deſtroyed; and what the famine hath left, the plague has conſumed. Are not the judgements upon our brethren in *Ireland*, ſuch as may well *make our eares tingle to heare them?* doe we not now ſee them as the afflicted Saints are deſcribed, *impriſoned, ſtoned, ſawen aſunder, ſlain with the ſword, wandring about upon the cold mountains and deſarts naked and ſtarving, at beſt in ſheep-skins and goat-skins, deſtitute, afflicted, tormented, lying comfortleſſe in dens and caves of the earth?* wives abuſed before their husbands faces, virgins deflowred, women with childe ript up, poore infants ſnacht from their mothers breaſt, and daſht againſt the ſtones: here ſome lying naked periſhing with cold, there others ſtarving with hunger? *the land that was as the garden of Eden, now become a barren wilderneſſe*, that brings forth nothing but thorns to crown Chriſt with (as St. *Chryſoſtome* ſpeaks of the land of *Iudea*) or nothing but monſters of men, that delight to have their hands in the bowels, and bathed in the blood of the Saints of God? everywhere miſery, and all the direfull effects of the deſolations of warre? this, I ſay, have wee not long ſeen? and yet *ubi viſcera*, where are our bowels yearning upon theſe afflictions of our brethren? may I not ſay, in the Apoſtles words, *are we not ſtraitned in our own bowels?* are not our bowels ſhut up againſt our brethren? how few of us that leave off any pleaſure, or take any the leaſt time more to mourne in private for theſe afflictions of *Ioſeph?* are we not as wanton and full of jollity and good fellowſhip as formerly, as if theſe miſeries we ſee upon others did not at all concerne our ſelves? they, who are not ſenſible of the miſeries of their poor brethren, 'tis a ſign they are not ſubjects of the kingdom of Chriſt. Chriſt himſelf *hath compaſſion upon us*, who are his members, in our miſeries: there is no affliction upon Gods people, but God is afflicted

Ier. 13. 3.

Heb 11. 37.

Ioel. 2. 3.

2 Cor. 6. 12.

Heb 5. 2.

flicted with them, *in all their afflictions he was afflicted*; The Church our mother hath bowels of compaſſion towards her children, and ſhall we have no ſence of our brethrens miſeries, not be afflicted in their afflictions? *not remember them that are in bonds as bound with them, and them which ſuffer adverſity, as being alſo in the body? Bee all of one mind, ſaies the Apoſtle, having compaſſion one of another, love as brethren, be pittifull*: If we love as brethren, we ſhall have theſe σπλάγχνα, theſe bowels of compaſſion and pitty one towards another, when it is well with them we ſhall rejoyce, as the people of *Roma* did for *Germanicus*, when they heard he was recovered, they went about ſinging, The City is ſafe, our Country ſafe, becauſe *Germanicus* is ſafe: Then we ſhall rejoyce and ſing, Our City, our Country, our perſons, we are all in a happy condition, when our brethren and our Religion and the Church of God is in peace, but till that be done, till God make our Ieruſalem a quiet habitation, till God lift up the heads of our brethren againe, and give the Goſpel a free progreſſe againe, and make Religion flouriſh again, and ſet up the Kingdome of Chriſt and his Ordinances againe in their beauty and power and purity, in other Nations as well as our owne, we muſt mourne with them that mourne, and weep with them that weep, and be afflicted in the afflictions of Gods people, if wee be not, it is a ſigne wee are not members of the ſame body, nor Subjects of the ſame King.

Eſ. 63. 9. Non perdit viſcera pia mater eccleſia. *Aug. hep.* 27. Heb. 13. 3. 1 Pet. 3. 8.

Salva Roma, Salva patria, ſalvus eſt Germanicus.

3. In relieving their cauſes and perſons with the ſtrength of their owne perſons and ſubſtance: brethren and fellow-ſubjects muſt contribute to the reliefe and deliverance of thoſe who are of the ſame bloud, and of the ſame profeſſion with themſelves: *Wee muſt doe here*, as *Ieſſe* ſaid to *David*, Goe look how thy Brethren fare:

1 Sam. 17. 18.

fare: Wee ſhould be alwayes eying *our Brethren*, the
Pſal. 41. 1. people of God, to ſee how they fare, *conſider the poore*,
as the Pſalmiſts expreſſion is, that we may relieve them
Gen. 14. 14. in their diſtreſſes. *Abraham* ventured his owne perſon
and all his Family, for the redemption of his Brother
Lot. *Saul and all the Iſraelites hazarded themſelves* for
their fellowes; *the Inhabitants of Iabes Gilead:* In the
1 Sam. 11. 8. time of perſecution, the Diſciples, *every man according*
Act. 11. 29. *to his ability ſent reliefe unto their Brethren which dwelt in*
Iudæa: Nay, the Macedonians went in this *beyond their*
2 Cor. 8. 3. *ability*, more then their eſtates would beare; and they
Act. 2. 44. that were of the ſame faith, all that beleeved *ſold their*
poſſeſſions for the ſupply of the needs of the reſt of the Faith-
full: and ſuch contributions they uſed to make in thoſe
dayes, *that every man had ſufficient, neither was any a-*
mong them that lacked, for as many as were in poſſeſſion of
Lands and houſes, ſold them, and brought the prices, and laid
Act. 4. 34. *them downe at the Apoſtles feet, and diſtribution was made*
to every man according as he had need. 'Tis not enough
to ſay, wee are all ſubjects of Chriſts Kingdome in
words, but we muſt ſhew it in deeds; otherwiſe it is but
as Saint *Iames* ſpeakes, a vaine expreſſion, to ſay to one
that is naked and deſtitute of food, *Depart in peace, bee*
Iam. 2. 16. *warmed and be filled, and yet not give them thoſe things*
that are needfull for them: If we ſerve Chriſt, wee muſt
love him; if we love Chriſt, then as he laid downe his
life for us, ſo muſt wee be content upon a neceſſity to
lay downe our lives for the Brethren; *But much more*
then, who ſo hath this worlds goods and ſees his brother hath
need and ſhuts up his bowels of compaſsion from him, how
1 Joh. 3. 16. *dwelleth the love of God in him?* 'Twill be a ſad evidence
againſt us in the day of Judgement if we neither *feed*
Mat. 25. 43. *the hungry nor cloath the naked*, and tis a terrible threat-
Iam. 2. 13. ning, *hee ſhall have judgement without mercy who ſhewes*

no

no mercy. Doe not delude thy ſoule, in accounting thy ſelfe a member of Chriſts body, a Subject of Chriſts Kingdome, and yet ſee another member, another Subject periſh before thine eyes and not relieve him, but ſhutſt up thy bowels of compaſſion againſt him. *Clemens* tells us of the Elephants, if one fall into a Ditch and cryes out, the next that heares him preſently gathers all the Heard and help him out: If any poore brother be in diſtreſſe and cannot relieve himſelfe, the whole Society muſt doe it. Great are the exigences of our poor Brethren at this time in *Ireland*, there is Chriſt naked, and Chriſt hungry, and Chriſt in priſon, and Chriſt ſicke, Chriſt in his poor Subjects: Let us cloath Chriſt and feed Chriſt, and redeeme Chriſt out of the hands of his enemies. Let us not now looke upon our Gold with a covetous eye, nor keep it with a griping hand, nor be nice of our perſons, when Chriſt hath need of us and our wealth, as Chriſt ſaid, when he ſent for the Aſſe, ſay, *The Lord hath need of him, and they will let him goe:* When the Lord hath need of our perſons, and need of our purſes, let us let them goe, be free in the cauſes of Chriſt; we are not his Subjects, if we helpe not him nor our fellow-ſubjects. I know I ſhall eaſily have a pardon from you (Honourable and Beloved) if I be an earneſt Advocate in theſe cauſes of Chriſt, for which you have ſhewed your ſelves already ſo faithfull and zealous, the Lord reward you for your care; but give me leave onely to put you in remembrance of this, as the Viſion appeared to Saint *Paul*, *There ſtood a man of Macedonia and prayed him, come over into Macedonia and helpe us*: Chriſt hath long appeared to you, and called for your help for *Ireland*; the Lord, I ſay, will reward you for what helpe you have already afforded them: but I beſeech you, let every Faſt day wee keepe

— Divitias diſpergendo pauperibus abjecerunt, & talimodo in cœleſtibus theſauros tutius concideruntAug. prob. ep. 121.

Strom. l. 1. Cyprianus Chriſtianus factus omnem ſubſtantiam ſuam pauperibus erogavit. Hier.

— Reponam hunc theſaurū univerſum apud creatorem liberis autem meis relinquā theſaurum ipſum creatorem quod cùm dixiſſet, erogavit omnia pauperibus. Druſ. Hæb. Apo. Mat. 21. 3.

Act. 16. 9.

for them put you in mind of their preſſing miſeries and their bleeding condition, which now begins againe to be deſperate; Let mee ſay to you in the words of the men of *Gibeon* to *Ioſhuah*, *Slacke not thy hand from thy ſervants, come up to us quickly and ſavt us and helpe us.* As *Salomon* ſpeakes of a word fitly ſpoken or ſpoken in ſeaſon, it is a word upon its wheeles, as the Originall inforces: ſo it is with a worke, a worke done in ſeaſon, it is a worke upon its wheeles, an excellent worke, that goes on to purpoſe.

Ioſh. 10. 6.

Prov. 25. 11.

Vſe 3. If Chriſt be our King, let me then ſtirre you up in a word of exhortation, to perſorme the duty of good ſubjects unto Chriſt, to helpe Chriſt into his Throne and maintaine him there, and that partly in reſpect of our ſelves, partly in reſpect of others.

1. In reſpect of our ſelves, to Crowne Chriſt in our owne hearts, to ſet up his Kingdome within our ſelves the Kingdome of God is within you, to ſet it up in our hearts; we eaſily deſire Chriſt a Saviour to ſave us, but not a King to governe us: Wee are ready to cry out with the Diſciples, *Lord ſave us, we periſh*; but as ready againe to ſay with the wicked Citizens, *We will not have this man to reigne over us.* Alas, wee muſt not expect Chriſt ſhould be a Saviour, unleſſe he be received as a King, as *Iephtah* anſwered the Elders of *Gilead*, *Why come you to me now when you are in diſtreſſe, if the Lord deliver your enemies before me, ſhall I be your head?* Wee muſt not fly to Chriſt onely in the time of our diſtreſſe, when our ſinnes preſſe us, and we ſee the mouth of Hell open to ſwallow us up, unleſſe withall, when Chriſt hath delivered us from our ſpirituall enemies, wee be contented to take him for our head, for our Lord to rule and governe us as well as for our Saviour to ſave us: O let us crowne Chriſt in our hearts: not doe as the Jewes did,

Mat. 13. 30.

Luk. 19. 14.

Iudg. 11. 7. 9.

ſet

ſet *a crowne of thornes* upon his head, but ſet a Crowne of Gold upon his head, a Crown of Soveraigntie, acknowledge him our Lord and King, feare and obey him: Crowne him as *Iehoiada* and the people crowned King *Ioaſh, they crowned him and compaſt him about with their ſwords in their hands*, ready to fight againſt all his enemies: Set up Chriſt in the throne of thy heart and hold thy ſword in thy hand to fight againſt all Chriſts enemies, all thy own luſts, thy rebelling affections that fight againſt Chriſt the King of thy ſoule. 2 King. 11. 17, 12.

2. To help to advance Chriſts Kingdome in others, to helpe to lift up Chriſt and to ſet up his Scepter over all the World. God has promiſed to give Chriſt the Nations for his inheritance, and the uttetmoſt parts of the Earth for his poſſeſſion: 'tis a great work to bring people into Chriſt, to ſet up his Kingdome, ſo as Chriſt may come to inherit the Nations, and to poſſeſſe the uttermoſt parts of the Earth, every one muſt come in to help in this worke. When the Tabernacle was to bee made, every one that was of a willing heart brought his offering, *ſome gold, ſome braſſe, ſome ſcarlet, ſome Goates hayre*; every man according to his ability. When the Temple was to be built, every one ſet to his helping hand, *Salomon* prepared gold, *Hyram* ſent Cedar Trees, ſome were hewers in the mountaines, ſome bearers of burthens, every one contributed according to his quality; it muſt be ſo here in the advancing of Chriſts Kingdome, 'tis the great worke God hath deſigned us for, every one muſt ſet to his helping hand according to his ability, and the meanes and opportunities God preſents to him. Chriſt is King, yet hee hath many enemies labour to keep him out of his Throne: 'tis our part to helpe him in. Exod. 35. 5.

Chriſt is ill handled by enemies at home in private

Act. 5. 39. contriving plots againſt him: O for ſome *Gamaliels* to give ſeaſonable counſell to take men off from plotting againſt Chriſt. He is worſe handled by enemies abroad in publike, there he is not onely plotted againſt, but already upon the Croſſe, looke into *Germany*, looke into *Ireland*; we may eaſily with *Thomas* beleeve him to be there, we may ſee the print of his nayles in his hands and in his feete, and may put our fingers into thoſe ghaſtly wounds are already made in his body and his Mat. 27. 59. Members: O for ſome *Ioſephs* of *Arimathea* to take him downe from the Croſſe. All perſons are called in to this worke, People, Miniſters, Magiſtrates, Kings themſelves: As they are Monarchs, they are offended if any thing be done againſt Monarchy; let them bee carefull of Chriſts Monarchy, he is King of Kings, they Verſ. 10. 11. are all called in to ſerve Chriſt in this Pſalme.

Give me leave (Honourable and Beloved) to ſet before you in a few words three Kingdomes which are maine impediments to the advancement of this Kingdome of Chriſts, the Kingdome of ſin, the Kingdome of Satan, and the Kingdome of Antichriſt.

Rom. 6. 12. μὴ βασιλευέτω. 1. The Kingdome of ſin: Sin is a King, *Let not ſinne reigne in your mortall bodies*: Let it not play the King among us, beware of ſuffering any ſin to be countenanced among us, ſuffer not ſin to be enacted by any Law nor to receive countenance from miſconſtruction of Lawes; ſinnes may bee committed in ſecret and none can prevent them; but it will lye upon the Magiſtrates, when publike avouched ſinnes are not ſet againſt: Idolatry was wont to be in corners and by ſtealth; how open of late in *England*, how much juſtified by many, how many things pleaded for it? how tollerated in *Ireland*, even to the deſtruction of that poore land? how, publike drunkenneſſe and uncleanneſſe? in Saint *Pauls* time

time: *they that were drunke, were drunke in the night:* that was the modeſty of thoſe times, though they went on in a courſe of ſinne, they choſe darkneſſe to cover their ſinnes: *It is a ſhame to ſpeake of thoſe things which are done of them in ſecret*, ſhamefull things, but yet done in ſecret. How ſhameleſſe are people in theſe dayes? how are all principles of common modeſty, as well as common honeſty extinguiſht in them? that they commit ſinne in the very face of the Sunne, and bluſh not: a ſhameleſſe generation, *that declare their ſinnes as Sodom and hide them not*: a deſperate and hopeleſſe ſtate of people, that are not onely paſt feare and ſorrow, but alſo paſt ſhame. Set againſt this Kingdom of ſinne; if Lawes be wanting, let them be made; if made ſee to the execution; let not ſinne reigne among us ſo open, ſo uncontrouled: publike ſinnes are in the way of a judgement from God: 'Twas a judgement upon *David* and his houſe, *that his wives ſhould be proſtituted in the face of the Sun*; and that *Ephraim ſhould go after idols and be let alone in their idolatry.*

1 Theſ. 5. 7.

Eph. 5. 12.

Eſ. 3. 9.

Ier. 9. 3.

2 Sam. 12. 11.

Hoſ. 4. 17.

There are three things worthy the conſideration, how they may be ſuppreſt. 1. The *bacchanalia*, that numerous iſſue of Taverns, and Ale-houſes, ſo infinitely degenerated from their firſt inſtitution; that they are become the neſts and harbourers of all ſin and diſorder. 2. The *lupanaria*, houſes of uncleanneſſe, cages of uncleane birds. 3. The *theatra*, theaters and ſtages, where profanneſſe and vice is thought to be indeed ſatyrically whipt and preſented, that it might be hated; but is rather ſo perſonated and acted, as people become more in love with it. Tis true, it will be hard to finde out waies of ſuppreſſing theſe publick places of drunkenneſſe, uncleanneſſe, profanneſſe, which are indeed the ſeminaries and nurſeries of all diſorders, and the bane of the Church and Com-

Common-wealth: Yet certainly, there may be a grea reformation wrought: let them have a place in your thoughts in due time: theſe are mighty enemies to Chriſts Kingdom, and Miniſters finde unſpeakable impediments to the progreſſe of religion, and the courſe of their miniſtry from theſe.

Eph. 6. 12. Secondly, the kingdom of Satan: Satan is a king, he is *the ruler of the darknes of this world:* that labours to keep all under a ſpiritual Ægyptian darknes, that labours to blind the minds of people, *in whom the God of this world hath* 2 Cor. 4, 4. *blinded the minds of thoſe that beleeve not:* 'tis a mighty policy of Satans againſt Chriſts Kingdome, to labour, that people may be kept in ignorance, that dumb dogs may be ſet up that will never open their mouths to teach knowledge: and that the means may be kept from the Church, that ſo worthy men may not be brought in, who conſider, *the Labourer is worthy of his hire.* Looke to this, when time ſhall be, ſee that there be a candle in every candleſtick that is able to give light, a paſtor in every flock that is able to feed: and let there be ſuch encouragements as may enable men to go on comfortably and chearfully in the work: there hath been already much ſaid in this argument by others; I ſhall not need to ſay more in it.

Thirdly, the kingdom of Antichriſt: he is a King, nay a God, *who oppoſeth and exalteth himſelfe above all that is* 2 Theſ. 2. 4 *called God, ſo as he as God ſitteth in the Temple of God, ſhewing himſelf that he is God:* the oppoſitions Chriſts kingdom receives from Popery, are notorious to all: as there was a τὸ κατέχον *ver. 6.* ſomething that was an obſtacle, *that hindered the full revelation of the working of the myſtery of iniquity* in the Apoſtles dayes, the Kingdom of the Emperours hindering the advancement of the kingdom of Antichriſt: ſo now Popery, that is a τὸ κατέχον the high

high and ſpreading power of the kingdom of Antichriſt is a mighty impediment to the enlargement of the kingdom of Chriſt. The way then to ſet up Chriſts Kingdom, is to pull downe Antichriſts: there is a promiſe, that Chriſts ſhall ſtand for ever, but Antichriſts ſhall have a fall; and that the raiſing of Chriſts to its higheſt pitch, ſhall be by the ruines of Antichriſts. After the prophecy of the *fall of the whore*, and *the deſtruction of the beaſt*, followes the deſcription of the glorious Kingdom of Chriſt. It is with thoſe two Kingdoms, as with the ſcales in the ballance, when the one goes down, the other goes up: or as it was with the houſes of *Saul* & *David*, *the houſe of Saul waxed weaker and weaker, but the houſe of David ſtronger and ſtronger*: the Kingdom of Chriſt goes up by Antichriſts going down; that waxeth ſtronger and ſtronger, as this waxeth weaker and weaker. Beware then of the connivence at Popery, tollerations of Idolatry, falſe worſhip, downe with theſe, caſt Antichriſt out of his ſaddle, wherein he has ſate too faſt among us, that Chriſt may better get up into his Stirrup, to ride about conquering his enemies: And let all you doe in theſe particulars, be done.

Rev. 18. Rev. 19. Rev. 20.

2 Sam. 3. 1.

1. With faithfull reſolutions to lay downe all your own ends and intereſts, and to ſeek Gods glory: 'twas the Apoſtles complaint, *All men ſeeke their owne things, but no man the things of Ieſus Chriſt*: So tis ſtill, we more ſeeke our owne things then thoſe that belong to Chriſt and his Kingdome, this ſhould be the maine aime of every of us, whatſoever falls to our ſelves, to looke to this, to doe our duty to Chriſt; if that be not propoſed firſt as our main end, we ſhall never proſecute it cordially, they are the prime principles of Chriſtianity, *to deny our ſelves and take up the Croſſe and follow Chriſt*: If theſe things be not firſt reſolved on, to lay downe our

Phil. 2. 21.

Mark. 8. 34.

ſelves, and to be contented with Chriſts Croſſe, and Chriſts yoake, and that forme of Chriſts government, which he has ſet downe in his Word, and not what our ſelves fancie, and to ſuffer what he will have us, and to follow him whether he will carry us, we ſhall doe little for the ſetting up of his kingdome, while our thoughts are turn'd wholly on our ſelvs and our own intereſts and raiſing our owne fortunes, wee eaſily forget Chriſt and ſetting up his Kingdome.

Rationē rerum agendum eſt, non libidine, Salv. de gub. Reſcū re, cauſa cum cauſa, ratio cum ratione confligat, Aug. de util. cred. In cauſa religionis, nobis nihil ex arbitrio noſtro indulgere licet, ſed nec eligere quod aliquis ex arbitrio ſuo induxerit. Ter.

2. With zeale to God; not to do things in a formall way only, as willing to comply with the greater and leading part & ſwim with the ſtream, & go with the crowd; but to doe every thing you doe out of love and zeale to the cauſe you take in hand as being Gods cauſe. When you goe about to reforme the Houſe of God, to doe it, not becauſe you are offended with this or that, or this or that pleaſes your humour better, but becauſe God is offended with it, or God is pleaſed with it, that you may ſay truly, as *David* and *Chriſt* both ſpake, *The zeale of thy houſe hath eaten me up*; not my owne humour, but zeale to Gods glory, and the glory of Gods Houſe, that there is in the heart a * fire of burning love kindled and flaming in you to God and his cauſe: When you goe on in any other ſervice to God, to doe it with fervencie, *Be fervent in the ſpirit, ſerving the Lord*: that will go thorow with the work, God will not forſake you in it, when done, not out of formality, but out of zeale and ſincerity to Gods cauſe.

* Ignis quidam flagrantiſſimi amoris, *Aug.* Rom. 12. 11.

Nemo deſeret Deus ſi nihil fingo, ſi officio ducor, ſi veritatem amo, ſi amicitiam diligo, ſi multum me, uo falior *Aug. de util. cred.*

3. With unity of affections, as minding the ſame thing; nothing more hinders the advancement of *Chriſts* Kingdome and Cauſes, then diviſions among his people: The wicked unite themſelves ſtrongly againſt Chriſt, *Gebal and Ammon, and Amalek againſt Iſrael*; *Herod and Pontius Pilate* made *friends*, that they might oppoſe

oppoſe Chriſt: *The multitudes*, all againſt the Apoſtles; the Princes ſet themſelves and take counſell together *againſt the Lord and his anointed*; they unite themſelves that there may bee no peace to Gods Church. How ſhould Gods people unite themſelves for Chriſt, and goe on as the Iſraelites did to revenge the ſin of the *Benjamites*, *Knit together as one man*; as we pretend to have the ſame head, and the ſame cauſes, ſo we ſhould have the ſame heart and the ſame ends. *A Kingdome divided againſt it ſelfe cannot ſtand*; if the Subjects of Chriſts Kingdome be divided, 'tis the way to ruine the cauſe and pull downe the Kingdome. All the Citizens of the heavenly Jeruſalem ſhould be like the Citizens of an earthly City, that is, compacted within it ſelfe, *Ieruſalem is a City compacted within it ſelfe*; ſtand cloſe to one another in honeſt cauſes: *'Tis pleaſant for brethren to dwell together in unity*; *Brethren muſt not fall out by the way*; *Fellowes muſt not be at variance*: The Spirit of God deſcended upon the Diſciples, *when they were with one accord together in one place*. Peace among our ſelves is a means to advance righteouſneſſe in the world, there is a ſweet conjunction of theſe noted in Scripture, *Righteouſnes and Peace have kiſſed each other*; *follow peace and holineſſe*; Chriſt is ſaid to be *King of Righteouſneſſe and King of peace*, as 'tis ſaid of *Numa*, he erected a Temple of Faith and peace; peace among your ſelves will be a meane the better to advance faith and holineſſe in the Church. If we would doe great things for Chriſt, we muſt be *like-minded*, *of one accord*, *of one minde*; as diviſion is a work of the fleſh, *while one ſayes I am of Paul*; *another*, *I am of Apollos*, *are ye not carnall?* ſo it layes us open to great inconveniences; diſcord drawes ruine upon great undertakings; *the ravenous birds came downe upon Abrahams Sacrifices*, *when divided*. *Priam* and his ſonnes laught at the diviſions of the *Grecians*, *Thou makeſt us a ſtrife unto our Neighbours*, *and our enemies laugh among themſelves*. Single Chriſtians may doe ſomething

Vnitatem procurant, ne pax ſit.

Iudges 20. 11.

Pſal. 122. 3.

Pſal. 133. 1.

Gen. 45. 24.

Exod. 2. 13.

ὁμοθυμαδὸν Acts 2. 1.

Pſal. 85. 10.

Heb. 12. 14.

Heb. 7. 2.

αἴτιον τῷ σώζεσθαι ἰσχὺν ἐκ τοῦ ὁμονοητικὸν εἶναι Al. Str. l. 5

Phil. 2. 2.

1 Cor. 3. 3.

Concordia res parvæ creſcunt diſcordia magnæ dilabuntur.

Gen. 13. 10, 11.

Pſal. 80. 6.

towards the diſcharge of their duty to God: but there is no noble enterprize to be waded thorow, ſo as to doe any great matter for the ſetting up Chriſts kingdome in the midſt of ſo great enemies, and ſo great oppoſitions, if it be not undertaken with united ſtrengths of many.

To cloſe this point, I ſhall adde ſome few meditations as ſtrong allectives to draw you up, both to crowne Chriſt in your owne hearts, and to help to ſet up the Kingdome of Chriſt abroad in the world.

1. The honourableneſſe of this ſubjection to Chriſt; there is no ſervice to the ſervice of a King; what then to him, who is King of Kings? but further, God will make it an honourable ſervice by ſtamping a ſpeciall honour upon them, who in ſerving God, honour him; *Them that honour me, I will honour*, 'tis a word out of the mouth of God; *if any man ſerve me, him will my Father honour*, 'tis a word out of the mouth of Chriſt. And if you put the queſtion, which *Ahaſuerus* put to *Haman*, *What ſhall be done to the man whom the King will honour?* What ſhall the honour be wherewith Chriſt will honour thoſe that be his ſubjects? the Scriptures tells us, *he will make us Kings, and there is a Kingdome provided for them and a Crowne to be ſet on their heads.* What ſubject has ſuch a Lord? Kings doe much for their Servants, but they never ſet a Crowne upon their heads: *Pharoah* made *Ioſeph* the greateſt in the Kingdome, *according to thy word ſhall all the people be ruled*; yet he reſerved the Soveraignty to himſelfe, *in the Throne I will be greater then thou*: but Chriſt caſts his owne Honour upon us, makes us Kings, not to reigne for a yeere, or a day, but to reigne with him for ever and ever: Let the force of this motive be that which *Balak* put to *Balaam*, *let nothing hinder thee from comming to me, for I will promote thee to very great honour*: Let nothing keep us from comming in to Chriſt, for hee will promote with very great honor all thoſe who come into this ſubjection, to become ſervants of Chriſt.

1 Sam. 2. 30.
Ioh. 12. 26.
Rev. 1 6
Ma. 25.
Rev. 2. 10.
Gen 41. 40.
Rev. 2. 5.
Num. 22. 16.

2. The

2. The profitablenes of this ſubjection; 'twas the pro- Iob.21.15.
fane queſtion of wicked perſons, *what is the Almighty that we ſhould ſerve him, and what profit ſhall we have if wee pray unto him?* And the wicked concluſion of a rebellious people, *It is vaine to ſerve God, and there is no profit that we have kept his ordinances.* Gods people know, there is no ſuch Mal.3.14.
ſervice as the ſervice of Chriſt, no ſuch promiſes, no ſuch 1 Tim.4.8.
gaine as in godlineſſe, *Godlineſſe is great gain, and hath promiſes of this life and of that to come:* If ever wee expect things by promiſe from God, ſo as to have a bleſſing in them and not a curſe, we muſt ſerve Chriſt in the wayes of godlineſſe, that has the promiſe of this life as well as of that to come. All bleſſings come, where Chriſts Kingdome comes; *Firſt ſeeke Gods Kingdome and his righteouſneſſe, and all other things ſhall be added to you:* they ſhall be caſt in as an overplus to the bargaine; *Behold, my ſervants ſhall eat, but ye ſhall be hungry; my ſervants ſhall drink, but ye ſhall be thirſty; my ſervants ſhall rejoyce, but ye ſhall be aſhamed; my ſervants ſhall ſing for joy of heart, but yee ſhall cry for ſorrow of heart, and houle for vexation of ſpirit.* Thats the preheminence Gods Servants have above Gods enemies, they have a greater portion of outward bleſſings even in this life, onely where God for ſome particular reaſons ſees fit to alter the courſe of his ordinary diſpenſations. Mat.6.33. προστεθήσεται. Eſ.65.13.

But then further in the life to come, he that is the ſervant of Chriſt, receives not only the advantage of his ſervice here, but withall a glorious reward of it hereafter, *hee who hath his fruit unto holineſſe, ſhall have his end everlaſting life.* Rom.6.22.

Let the force of this motive be that which *Abner* propoſed to the men of *Iſrael*, why they ſhould crowne *David* and receive him for their King, *becauſe the Lord hath ſpoken of David, ſaying, by the hand of my ſervant David I will ſave my people Iſrael out of the hands of the Philiſtines, and out of the hands of all their enemies:* So here, crowne 2 Sam.3.18.

Chriſt

Chriſt in thy heart, receive him as thy King, labour to advance his Kingdome among others, becauſe God hath ſaid by him hee will ſave thee and all the Iſrael of God from their ſins, from the Devill, from hell. Set a crowne upon Chriſts head here in thy heart, he will crowne thee with all temporall bleſſings in this life, and ſet a crown of glory, a crown of immortality on thy head in the life to come.

3. The neceſſity of this ſubjection to Chriſt, and of ſetting in to the work of advancing Chriſts Kingdom in the world, in caſe we would not be miſerable in this life and that to come.

No bleſſing upon a Land where Religion and Chriſts Kingdome flouriſh not; 'twas when *Obed Edom* entertained
2 Sam. 6. 11. the Arke of God, *that God bleſt him and all his houſe.* Religion is the mother of all bleſſings, like the Heavens, it has an influence upon all things here below; it bindes all bleſſings together, as it is ſaid of *Minerva's* Buckler made by *Phydias*, he wrought it ſo artificially, that having ſet his owne name in the midſt of it, it could never be taken out, without breaking the whole frame: All bleſſings are bound up in Religion and the Goſpel and Chriſts government among us: if you take away theſe, you break the whole frame of bleſſings: If the *Palladium* be once loſt, *Troy* is loſt: ſteale away Chriſt and the Goſpel and Religion from us, we are loſt and all bleſſings loſt: Without
Mal. 2. 2. that we ſhall have a curſe in all we enjoy, *I will curſe your bleſſings*: God curſes thoſe things to us, which we enjoy
Heb. 9. 12. not in the bleſſing of the Goſpel. *Woe to them*, ſayes God, *when I depart from them*: If ever Chriſt depart from us, 'twill be woe to us. When the Arke of Gods preſence was
1 Sam. 4. 22. taken from the Iſraelites, then *Ichabod, the glory of Iſrael departed*: The Arke of Gods preſence, his preſence in his ordinances, in the Goſpel, if that be taken from us, the glory departs from *England*, no more glory, no more bleſſing. 'Tis the reaſon of the diſſolution of States and Kingdomes,

Religion

Religion firſt fals, before the Common-wealth fals. The Kingdom of *Iudah* laſted longer then the Kingdom of *Iſrael*, becauſe Religion and the worſhip of God was more carefully preſerved there. *When the meſſengers of God were mockt, and his words deſpiſed, and his Propheis miſuſed*; that is, when Religion was wholly decayed, and Gods Kingdom of grace caſt down; then God brought a deſolation upon the State. The four Monarchies in *Nebuchadnezars* viſion were all to have a fall, becauſe they had nothing of Chriſts Kingdom in them. There is a neceſſity for Kingdoms to be ſubject to the Kingdom of Chriſt in reſpect of happineſſe in this life. 2 Chro. 36. 2

But further, a neceſſity for all in reſpect of the life to come: unleſſe we be Chriſts ſubjects, we muſt be Chriſts enemies, and ſo ſhall be miſerable everlaſtingly; *bring theſe mine enemies and ſlay them before me.* God will ſlay everlaſtingly thoſe that are his enemies and will not be his ſubjects. *The nation & kingdom that wil not ſerve thee ſhal periſh.* Luke 19 27. Ia. 60. 12.

Indeed, if we could eſcape Chriſts wrath, it were not ſo much, if we did not come under his yoke. But who ſhall eſcape his wrath, that lives not under his law? *Can thy heart endure, or thy hands be ſtrong, ſaith the Lord, in the day that I ſhall deale with thee?* if Chriſt come to deale with us in wrath, as with his enemies, whoſe hands can be ſo ſtrong as to grapple with Chriſt? *what will ye do in the day of viſitation and in the deſolation, which ſhall come from farre, to whom will ye flie for help, and where will ye leave your glory?* If Chriſt look upon us as enemies, who can protect us, what ſhall become of all our glories, what good will they doe us in the laſt day? Ezek. 22. 14. Iſa. 10. 3.

Think upon this, you that feare not God, you that have not yet taken Chriſt for your King: if thou wilt not ſuffer him now to rule in thee, he will, whether thou wilt or not, rule over thee: and which is beſt, to chuſe a King voluntarily, that will rule thee in love, protect thee, bleſſe thee,

thee, crowne thee in heaven; or to have a King ſerve to thee againſt thy will, that will rule thee in wrath, and deſtroy thee. Certainly, ſuch a one will Chriſt be unto thee, if we ſuffer him not to rule us *with a golden Scepter*, he will break us *with an iron rod*. Let this work upon us to take *Davids* advice, he was a King himſelfe, and yet a ſubject of Chriſts; Chriſt was *Davids* ſon, and yet he was *Davids* King: *Be wiſe now therefore, O Kings, be inſtructed ye Iudges of the earth, ſerve the Lord with feare and rejoyce with trembling; kiſſe the ſon, leſt he be angry, and ye periſh from the way when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.* This is true wiſdom, if Chriſt will honour us, bleſſe us, ſave us in caſe we ſerve him, and certainly deſtroy us in caſe we ſerve him not: then ſerve the Lord with feare, kiſſe the ſon leſt he be angry, and ye periſh in the way: when his wrath is kindled but a little, they ſhall finde a bleſſedneſſe who ſerve him and put their truſt in him.

Rev. 19. 15.

Pſal. 110. 1.

Pſal. 2. 10, 11, 12.

Obſerv. 2. The Kingdome of Chriſt ſhall over-top the plots of wicked men, and be eſtabliſht firmly, notwithſtanding all their oppoſitions. There are two things God uſually does for this end. 1. He prevents the oppoſitions, that they ſhall not take effect. or, 2. Though plots may take the effect intended, yet God ſo turnes them, that out of them ſhall ſpring the advancement of Chriſts Kingdom. See it in the particulars.

First, in the Kingdome of grace within the hearts of Gods people: as temptations are the devils great batteries, whereby he labours to overthrow our graces; ſo God makes thoſe temptations the meanes of improving and perfecting our graces. God not only *keeps from the houre of temptation*, *and in the houre of temptation*, but makes temptations the improvers of grace. *Peter*, and *David*, and *Iob* by their trials, and their fals had an improvement in their faith, and repentance, and love, and obedience, and their

Rev. 3. 10.

1 Cor. 10. 13.

their other graces. It is a generall rule for all trials, by temptation as well as affliction, when Gods children are tried, *they come forth like gold* more glorious and beautiful in their graces, and more fit for the ſervice of their Maſter. Iob.23. 10.

Secondly, in the Goſpel and Gods truths: *a great and effectuall door was opened to S. Paul in preaching the Goſpel, though there were many adverſaries.* The Goſpel is *the rod of Chriſts ſtrength ſent out of Sion*; ſuch a ſtrength as whereby his government ſhall be ſet up in the midſt of his enimies: *we can do nothing againſt the truth, but for the truth*, ſeems to be a ſtrange paradox: not that morrally a man may not oppoſe Gods truths, many do; but that no oppoſition ſhall prevaile, ſo as to deſtroy it: *the graſſe withereth, the flower fadeth, but the word of our God ſhall ſtand for ever.* Obſcured it may be for a time, like the Sun under a cloud; but it wil in the end break out again, and ſhine the brighter. If the devil raiſe upa *Zedekiah*, a falſ Prophet, to puſh at truth *with horns of iron*; God will raiſe up a *Micaiah*, a true Prophet, to maintaine it: if the devill raiſe up an *Elymas, a ſorcerer, to pervert the good wayes of God*, God will raiſe a *Paul*, a true Apoſtle, to ſtand up in the defence of them: if the devill raiſe up *Arius*, and *Pelagius*, and *Neſtorius*, & other Hereticks, to deſtroy truths; God will raiſe up his *Athanaſius*, and *Auguſtin*, & other godly champions for the clearing of them. Popery, and Arminianiſm, and Socinianiſme may now overſpread the world for a time, as Arianiſme once did in *Athanaſius* days, when his complaint was, that the whole world was become Arian: ſo now the *world may wonder for a time after the beaſt, and worſhip the beaſt*; yet if they be not of God, as no errours are, according to *Gamaliels* argument, *they will not ſtand:* errours will be, like a miſt, in time diſpelled, and the Sun of truth ſtand firme in the firmament of Gods Church. How oft hath the Goſpel enlarged it ſelf by oppoſitions? the Rulers forbidding the Apoſtles to preach, *made them more bold*: and the diſperſion of the Diſciples ſpread the Goſpel, *they that were ſcattered abroad went everywhere preaching the word.* The three childrens caſting into the fiery furnace brought forth that notable *decree for the worſhip of God.* 1 Cor. 16.9. Pſal. 110.2. 2 Cor. 13.8. Iſ. 40.8. Multorum improbitate depreſſa veritas emergit Cic. Re.13. 3. Act.5. 39. Act.4. 29. Act.8.4. Dan.3. 29.

G Thirdly,

Thirdly, in Gods people: the ſtate of the Church is indeed various, like the Moon, ſometimes in the full, ſometimes in the wane, ofttimes in the change. The Church, ſaies S. *Auguſtin*, is here in her pilgrimage, and is therefore the more obſcure. If at ſomtimes ſhe ſeem glorious, as ſhe receives influence and light from Chriſt the Sun; as the Moon, the fuller the Sun ſhines upon her, the brighter ſhe is; the more the Sun is turned from her, the darker ſhe is; yet at other times ſhe has many obſcurings. But though ſhe may have leſſe glory, ſhe ſhall never be wholly deſtroied. The Church is *the houſe founded upon the rock, when the winds blow, and the floods deſcend, it ſhall ſtand, it ſhall not fall*: & as founded upon a rock, ſo upon the rock of rocks, Chriſt himſelf; *upon this rock will I build my Church, and the gates of hell ſhall never prevaile againſt her*. Shake her they may, and give her a wound in ſome of her members, as now the Church bleeds at one veine in *Germany* at another in *Ireland*, at ſeverall veines in ſeverall parts of the world; yet ſhe ſhall lift up her head again, and ſhall be healed in her wounds, *and like the two witneſſes ſlain in the ſtreets, after a time ſhe ſhall live again, the ſpirit of life from God ſhal enter into her, and great fear ſhall fal upon them that ſee her.*

Obſcura videtur Eccleſia in tempore peregrinationis ſuæ, Ep 209

Mat. 7. 25.

Mat. 16 18.

As Photius notes touching the calumnies caſt upon Baſil by Philostorgius. Οἱ ὑπ' ἀκμαιοτέρου ἀνέμου φυόμενοι Rev. 11. 11.

Fourthly, ſee it in Gods cauſe: whatever is undertaken in Gods cauſe, though ſometime it may ſeem to faile in particular perſons, the cauſe of the poor in perverting of judgement, the cauſe of religion by the inſolence of perſecutors and tyrants, yet in other reſpects it does certainly prevaile.

1. By a retribution of vengeance upon the heads of thoſe, that ſet to overthrow the cauſe of God: *Abel* periſhed in Gods cauſe: and yet even in the death of *Abel* Gods cauſe prevailed by bringing down vengeance upon *Cain* the murtherer, *the blood of thy brother crieth to me from the ground, and therefore now thou art curſed from the earth*. The Martyrs periſhed in the cauſe of God, and yet even in their deaths that cauſe prevailed by bringing vengeance upon the perſecutors: *I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held, and they cried with a loud voice, how long, O Lord holy*

Gen. 4. 10.

holy and true, doſt thou not avenge our blood on them that dwell on the earth. Wee need not doubt this prevailing of the cauſe of God in our neighbouring Kingdom, how ever it may ſeeme for the time to goe downe in the barbarous and bloudy deſtruction of that poore people, whoſe bloud cryes ſo loud from the ground, as God cannot but curſe the murtherers; and whoſe ſoules under the Altar cry ſo loud, as God cannot but judge and avenge their bloud on them who have ſo inhumanely and ſo unmercifully ſhed it. Rev. 6. 10.

2. By way of improvement; that cauſe prevails that improves it ſelfe by the oppoſition and violence it ſuffers under. Gods cauſe, like *Sampſon*, is victorious even then when we think it has received its deaths wound; and like the Camomill, it ſpreads more by being trampled upon; or like the fire, the more it is ſmothered and kept in by violence for the time, the more forcible it breaks out and heats afterwards. In ſhedding the bloud of Chriſt, the cauſe of God ſeemed to ſuffer; but you know what an improvement it received by it, that bloud was it, that was the fruitfull field of ſuch a ſeed unto God; *'twas making his ſoul an offering for ſin that made him ſee his ſeed.* In *Egypt* the cauſe of God ſeem'd to ſuffer, when the children were commanded to be deſtroyed and their burthens were doubled, yet we know that decree increaſed the people, and doubling of their taskes haſted their deliverance. By the oppoſitions of *Haman* the cauſe of God got better footing: And by caſting *Daniel* into the Lions den, God came everywhere to be more feared and worſhipt by a publike decree: By the oppoſitions of *Tatnai* and *Shetherbozenai* the building of Gods houſe proſpered: In burning and tearing the martyrs in the primitive times, and in Q. *Maries* dayes, the cauſe of *God* ſeemd to ſuffer, yet we know how Martyrdom improves it, the bloud of the Martyrs is the ſeed of the Church, that is, as the Biſhop of *Valence** once explained it; people by ſeeing the ſufferings of the Martyrs, came more to look into and underſtand that profeſſion then formerly they had done, which made them with ſo much patience indure ſuch torments, and Eſ. 53. 10. Ex. 1. 12. Cum duplicantur mores, venit Moſes. Bell. 3. 16 Da. 6. 26. Ezr. 6. 6. * To the King of France in a conference at Fountain Bleau. So Tert. ad Scap. Quiſque enim tam tam tole. rantiam ſpectans, ut aliquo ſcrupulo percuſſus & inquirere accenditur quid ſit in cauſa Et ubi cognoverit veritatem ipſe ſtatim ſequatur.

ſo at length to imbrace the ſame; like the generating of the Phœnix, out of the aſhes not the egges of the Damme: Out of the aſhes of a few Saints multitudes of profeſſours ariſe.

reaſons of the point. I ſhall preſent you theſe few grounds of this truth, to be inlarged in your owne private meditations.

1. The genius of Religion, it is of a flouriſhing and improving nature: As one ſaid of *Anthony* that was at oddes with *Auguſtus*, compound with him, for his genius goes beyond yours: The genius of Religion goes beyond that of all its oppoſites. It was firſt in families, after in Cities, and ſo by degrees ſpread it ſelf over the world. *The image in Nebuchadnezzars viſion was ſmitten by a ſtone cut out without hands, and the ſtone that ſmote the image became a great Mountaine, and fill'd the earth*: You have the interpretation of this in the following verſes, the Image in its ſeverall parts repreſented the 4. Monarchies of the world: which ſhould all bee deſtroyed by a fift Kingdome, which Chriſt ſhould ſet up, which ſhould ſo improve it ſelfe from a ſmall beginning, as quickly to fill the whole earth, notwithſtanding all oppoſitions made againſt it.

Dan. 2. 34, 35.

2. The power of Chriſt, he is able to ſet up his colours and his Scepter there where no earthly King dares ſet his foot. 'Twas *Tertullians* obſervation, *Britaine* was a place which the *Romanes* could not at ſuch a time poſſeſſe, and yet it was ſubdued to Chriſt. Look by what motives people are brought in to Chriſt, you muſt needs acknowledge a ſtrong working power above all the ſtrengths of men, done by ſuch contrary wayes to fleſh and bloud: If wee will follow Chriſt, and be heyres of heaven, *Wee muſt deny our ſelves, and take up our Croſſe and ſuffer perſecution and be hated for his name ſake, and hate father and mother, &c.* and yet by theſe and the like motives more are brought in to Chriſt and ſubmit to his Lawes, then by all the rewards could be propoſed to them.

Britannorum inacceſſa Romanis loca, Chriſto verò ſubacta

3. The courſe of Gods providence, which ſhall ſtill uphold it, ſo as to give it footing more and more every day: though the Revelation be obſcure in many things, yet this we may gather

ther out of it clearly, that when the vialls begin to be powred out, the truth ſhall grow up to the confuſion of its enemies; as on the other ſide, wee ſee ſeverall effects of Gods providence againſt the Kingdome of Satan and Antichriſt: that where we ſee the falſe Religon hath received ſome blowes, we may aſſure our ſelves, a further ruine will certainely follow, as they ſaid of *Haman*, *If Mordecai be of the ſeed of the Iewes, before whom thou haſt begun to fall, thou ſhalt not prevaile againſt him, but ſhalt ſurely fall before him*: If Religion be of the ſeed of Chriſt, the daughter of God, falſe Religions, that once begin to fall, ſhall not prevaile, but ſhall ſurely fall before it. Hab. 6. 13.

It diſcovers the folly of thoſe that ſet themſelves againſt Gods people and Gods cauſes; let them take heed what they doe, ſuch ſet themſelves againſt Chriſt and his Kingdome and their attempts ſhall not proſper: *Hath any man hardned himſelfe againſt God, and proſpered?* I muſt ſay to ſuch as *Abijah* did to *Ieroboam*, *Ye think to withſtand the Kingdome of the Lord*: Let us not thinke we ſhall be able to withſtand the Kingdome of Chriſt, hee is able to breake through all oppoſitions, hee can cruſh his enemies, *thou ſhalt breake them with an iron rod, thou ſhalt daſh them in pieces like a potters veſſell: the Lord at thy right hand ſhall ſtrike thorow Kings in the day of his wrath*, Kings that be his enemies. It was part of *Moſes* Song touching the enemies of Iſrael, *the people ſhall heare and bee afraid, ſorrow ſhall take hold on the inhabitants of Paleſtina, the Dukes of Edom ſhall be amazed, trembling ſhall take hold of the mighty men of Moab, the inhabitants of Canaan ſhall melt away, feare and dread ſhall fall upon them, for the Lord reignes for ever and ever.* Becauſe Chriſt reignes, ſuch ſhall be the end of all his enemies, however they may flouriſh for a time. Oh! feare to oppoſe Chriſt in his Goſpel, in his people, in his cauſes. *Woe unto him that ſtrives with his Maker, let the potſheards ſtrive with the potſheards of the earth.* Let man ſtrive with man, and Prince fight with Prince, that's but daſhing one earthen pitcher againſt another, but let us take heed of ingaging Chriſt againſt us, woe to him that

Vſe 1.

Iob 9. 4. 2 Chr. 13. 8. Pſ. 2. 9. Pſ. 110. 5. Exod. 15. 14. Iſa. 45. 9.

ſtrives with Chriſt; 'tis dangerous ſetting our ſelves againſt his Kingdome, or his people, or his cauſes, leſt as *in this mountaine*, in Gods Church *the hand of the Lord ſhall reſt*, ſo *Moab*, all the enemies of Chriſt *be troden downe under him, as* Iſa 25.10 *ſtraw is trodden downe for the dunghill.*

Vſe 2 Here's matter of great encouragement to thoſe that with upright hearts ſide with Chriſt, and ſet in to advance his Kingdome, they ſhall proſper in the worke. We muſt not be troubled though we finde great enemies and great oppoſitions; let us not value religion and the cauſe of Chriſt any whit the cheaper, becauſe ſo much ſet againſt. The Romanes held their land about the City of *Rome* at as deare a rate, when *Hannibal* beſieg'd it, as they did before. Prize Religion as high in times of trouble as in times of peace. Wee muſt not look only at the preſent proceedings, our ſpirits muſt not riſe or fall, onely as wee ſee a floud or an ebbe in the handling of Gods cauſes: but conſider the end, as *David* ſpeakes of Pſal. 37. the upright man, *mark his end, the end of that man is peace.* 37. Whatever the preſent condition ſhould prove to bee of Chriſts Kingdome, yet the end of it will be peace and happineſſe to Gods people. At *Cannæ* the Romanes went to congratulate the Conſul that fled from the battaile, becauſe hee ſignified thereby, that the ſtate of things was not yet ſo deſperate, but he durſt live: We ſhould not deſpaire of the ſtate of Gods Church and Religion, though we ſhould ſee them brought to great ſtraits. It may be we ſhall not ſee the proſperity of Gods Church in our dayes: yet here's comfort enough, to know the work ſhall go on: It is a worke in Chriſts hand, Iſa. 53 10 and a worke God takes pleaſure in, *and the pleaſure of the Lord* Rev. 1. 16 *ſhall proſper in his hand.* Chriſt, who *holds the ſtars in his Right hand*, the Angels of his Church, to preſerve them, does certainly hold the Church it ſelfe, for whoſe good, his Miniſters are in his right hand, to preſerve her, whatever oppoſitions be made againſt her. At *Antioch*, if I miſtake not, the Eccleſiaſticall ſtory ſayes, there being an Earthquake, wherby many

houſes

houſes fell, and the people terrified with it; being ready to forſake the city, one had a viſion, that he ſaw a man comming to him, who commanded him to write upon every houſe, *Chriſtus nobiſcum*, Chriſt is with us, ſtay here, and ſo it ceaſed: thus we ſhould do, when we conſider the tottering eſtate of religion, remember Chriſt is with us, be not affrighted, forſake it not, if God be for us, who can be againſt us? if Chriſt be in the ſhip with us, it cannot ſink.

But eſpecially it may be high encouragement to you (Honourable and beloved:) you are they that muſt help up Chriſt into his Kingdom in the midſt of theſe great oppoſitions that are now made againſt it: we the Miniſters of God can but encourage & ſtrengthen you, as the Prophets *Haggai* and *Zachary*, Gods Prophets *were with the Princes helping them*: helping them with their prayers, and helping them with their inſtructions touching Gods will, and helping them with their exhortations to ſtirre them up; but the work is chiefly yours, you are to encounter Chriſts enemies, the ſword of juſtice is put into your hands to cut down all oppoſitions. If your hearts be upright with God, that your conſciences aſſure you, you ſeek Gods glory, and the advancement of Chriſts Kingdom, not your ſelves, nor your own ends, you have as much encouragement as can be; you go on in a work that ſhall be carried up againſt all oppoſitions. Should viſible means faile, yet as there is an *inviſible God* who may be ſeen by the eye of faith, ſo there are alſo inviſible means: the power of Chriſt ſhall reſt upon thoſe that work his works, and ſtand up faithfully in his cauſes. Should you be left fewer then you are, yet if you can but reſolve, when others forſake Chriſt, to ſay truly, *Lord we will never forſake thee*, and do it; not only ſay it: ſome have ſaid it, and yet with *Peter* gone away and deſerted the cauſe: there is then no reaſon why you ſhould fear, Chriſt can work by few as well as by many: Chriſt, when men faile, will tread the wine-preſſe alone, *when the day of vengeance comes, and the yeare of his redeemed ones comes, then, if there be none to help, his own arme will bring ſalvation.* Do you what you can in a right way for Gods cauſes & Chriſts Kingdom; and when you can do no more, ſtand ſtill and look on with griefe, that you can do no more; and if you can contribute nothing elſe, yet *date lachrymulam*, ſhed a teare: God puts the teares of his people into his bottle, and in his time teares ſhall be like the water that turnes and drives the wheele; Gods work ſhall go on, and your teares ſhall help to drive it on, as well as your nobleſt works. It was Gods word in a work that met with greater oppoſition then yours now can: *ſtand ſtill and ſee the ſalvation of the Lord.* It may be your ſtrengths of the arme of fleſh may yet be too great for God to work by: *the Lord ſaveth, not by ſword, nor by ſpeare, for the battell is the Lords. Gideon* had too many, *while he had.*

Heb. 12. 27.

Iſa. 63. 3, 4.

Exod. 14. 13.

1 Sam. 17. 47.

Iud. 7. 4 *had above three hundred:* greatneſſe of outward ſtrength eccliſpes and darkens the glory of Chriſts power in ſaving: *when God ſeeth that his*
Deut. *peoples power is gone,* then he ſtrikes into the work and more ſhewes him-
32. 36. ſelf. Let us not limit the holy One of Iſrael, neither to meanes, nor to times: whether there be many or few that ſtand up in Gods cauſes, wee are ſure of this, *Chriſt ſhal reign till he hath put al his enemies under his feet.*
1 Cor. 15. 25. We look too much on the inſtruments, & are ready to cry out, *if the foundations of the earth be ſhaken, what ſhall the righteous do?* you are they that
Pſ. 11. 3. are our foundations, you the preſervers of the fundamental laws of the ſtate and the preſervers of the fundamentall laws of the Church; if you be ſhaken, it will indeed be a ſad time to Gods righteous people; yet let not that affright us neither, we have a ſtronger foundation, *fundamentum fundamenti*, the foundation of the foundations; the head ſtone of the corner, the rock upon which the Church is built, which ſhall never be ſhaken. Goe you on therefore, and let every one faithfully do his duty to Chriſt and leave the iſſue to God.

To conclude all; this day is a day of humiliation, and therfore a day of covenanting with God. O that I might now engage you all here preſent this day in this covenant, to take Chriſt for your King into your own hearts, and then to ſet faithfully to this work of undertaking his cauſes againſt all thoſe great oppoſitions which every day ſhew themſelves. when *Iehoi-*
2 King. 11. 17. *jada* made the covenant with the Lord, *that the people ſhould be the Lords people*, 'twas to this end, that they ſhould undertake the Lords cauſes againſt the Lords enemies, *for preſently they brake downe the houſe of Baal, and his altar, and his images, and ſlew Mattan the Prieſt of Baal before the altar.* Let us make ſuch a covenant to be the Lords people, and ſo to undertake the Lords cauſes, as *Scipio* once held the poynt of his ſword to the breſts of many gallants that were flying out of *Italy*, and made them ſweare upon that ſword, that they would not deſert the cauſe: God has great cauſes now, Chriſt was never more engaged in great affaires then at this time: O that I might perſwade all that profeſſe themſelves Gods people, to engage themſelves to Chriſt; to make vowes betwixt God and their own ſoules upon theſe ſacred truths, this book, never to deſert Chriſts cauſes, but as faithfull ſubjects of his Kingdom, doe all they can, notwithſtanding all oppoſitions, to make Chriſts Kingdom flouriſh through
Iudg. 5. 23. the world, and remember *Meroz* curſe upon thoſe *that come not to the help of Chriſt againſt the mighty.* Chriſt can carry on his work without us: but if we doe not our part, *deliverance ſhall come ſome other way*, as
Eſt. 4. 14. *Mordecai* told Queen *Heſter*, *but wee ſhall be deſtroyed*; the curſe will be upon every of us, that ſet not in every one in his way, and as God calls him to it, to ſet up Chriſt in the midſt of his enemies.

FINIS.



38

Gods Rising, HIS Enemies Scattering;

Delivered in a

SERMON

Before the Honourable

House of Commons,

At their Solemne Fast, 26. *Octob.* 1642.

But, through many occasions and hinderances, not Printed till this 25. of *May* 1644.

By *Thomas Case*, Preacher, at *Milk-street*, *London*, And one of the Assembly of Divines.

ISAIAH. 33. 10.

Now will I rise, saith the Lord: Now will I be exalted, Now will I lift up my self.

LONDON:

Printed by *J. R.* for *Luke Fawne*, and are to be sold at his Shop in *Pauls Church-yard*, at the signe of the *Parrot*. 1644.

Die Mercurii. 26. Octobris.

IT is this day Ordered, by the Houſe of Commons, That Sir *William Brereton*, do returne thanks from this Houſe, to Mr. *Thomas Caſe*, for the great pains hee took in the Sermon he preached at the intreaty of the ſaid Houſe; at S^t^. *Margarets* in the City of *Weſtminſter*, this preſent day of publike Humiliation; And that hee bee deſired to Print his Sermon. And it is Ordered, that no man ſhall preſume to Print it, but hee who ſhall be authorized under the ſaid Mr. *Tho: Caſe*, his hand-writing.

H. Elſyng, Cler. Parl. D. Com.

I Authorize Luke Fawne, *to Print my Sermon.*

Tho: Caſe.

TO THE HONORABLE and truly *Noble*, his worthy Friend, Sir *William Brereton*, Barronet Commander *in Chief, of the Parliaments Forces in Cheſhire.*

SIR,

IT was by *your hand* I received the commands of that *Honourable Houſe*, whereof *your ſelfe* are a *Member*, to *Preach* and *Print* theſe poor labours, long ſince; and therfore I hope I am ſo much the more capable of your pardon, if by the *ſame hand*, I crave the advãtage to preſent thẽ to their *favourable acceptatió*: together with my humble *Apologie*, that I come ſo extreamely late with the tender of this ſervice: occaſio'nd partly by the conſcienciouſnes of mine own weaknes; and partly by the crowdes of intervening diſtractions; through which at length I have forced my way, that I might no longer lie under the ſuſpition of neglect to their Commands. To this, divine providence hath added a *new encouragement* and

and advantage, and that in reference to *your ſelfe*; while in the interim of this neceſſitated ſuſpenſion, ſome of theſe notions (lying by me) ſerved to celebrate * that *great Victory* and *Deliverance* (amongſt many others) which *God* gave into the hands of your *fidelity* and *Zeal*, againſt that formidable *Armie* of *Rebels*, at *Namptwitch* in *Cheſhire:* ſo th at now at length they come forth not as the *Work* only, but as the bleſſed *returne* and *fruit* of a *day* of *prayer*; then the *travell*, now the *birth* (or celebration) of a *great*; yea of *many* great, *Deliverances*, and *Victories*. So that concerning this *Text* and *Subject* you may ſing with the Church, Pſal. 48. *As we have heard, ſo have we ſeen:* What you *heard* from this *Text*, and *Sermon* while you were *here*, that *you have ſeen* ſince your undertaking of this eminent *Service* for *God* and the *Kingdome*; *Namely*, that *Gods Riſing time is his Enemies Scattering time, his haters flying time*; while in 22. *Conflicts* with the Enemie, you have bin Honored with 18. *Victories*: all which, notwithſtanding, that *you got not by your own Sword, neither did your own arme ſave you, but Gods right hand, and Gods arme, and the light of his countenance,*

* In a day of thankſ-giving kept at *Laurence Church London*, for that purpoſe. *Feb.* 5. 1643.

Pſal. 44. 2. 3.

countenance, because he had a favour to you, and to those poor bleeding Counties; this may abundantly evidence, that in all these blessed *successes*, you have had no other *Artilery*, but what you have *wrested* by main strength of *that Arme*, out of the *hands* of those *proud daring Rebels*; and so *David-like* have you cut off *Goliah's head* with his *own Sword*: and the surviving Enemie may complain

Heu patior telis vulnera facta meis.

Certainly Sir, among all those *Worthies* who have been engaged in these *Battels* of the *Lord of Hoasts* now in these latter dayes, there is none that haue *seen* more of God, then your self have done; and without flatterie I speake it, I verily beleeve *none* have *observed God* more in the passages of his providence then *your selfe*. This, as it hath been your *wisdome*, and a *Perspective glasse* to discover the love of God to you, for *whoso is wise, and will observe these things even they shall understand the loving kindeneſſe of the Lord*, So Sir, let it bee both an *encouragement*, and *engagement*, to carry you on in this Service, with invincible courage, and resolution. Psal. 107. last.

It may be, *after all the hazzards you have*

run, and the exhauſting of ſo *fair* a *lively-hood*, as Providence had bequeathed you, in your Countrey and Kingdomes ſervice; and a long attendance here, you ſhall not return ſo *accompliſht*, as might anſwer your *merits*, or the *juſt expectation* of thoſe *gallant ſpirits* which have accompanied, and ſerved you in this Deſigne.

But let it not *diſhearten you*, you return not without the ampleſt expreſſion of the *Parliaments affection*, and *Cities eſteem*, that theſe draining times, can poſſibly reach to: And let me tell you this; your *ſecond Expedition*, cannot be ſo *unballa'ſt* of ſecond cauſes, as your *firſt* was; which yet you may
1 Sam. 17. 12. Chriſten, as *Samuel* did his Victory over the Philiſtines; EBEN-EZER, *hitherto hath God helped.*

I muſt confeſſe Sir, your adventure ſeems
* *Regulus.* ſomewhat like that, of that * *gallant Roman*, who taken *priſoner* by the *Athenians*, and truſted upon his *honour* to go to *Rome*, and procure *a peace*, between the *Romanes* and *them*, or elſe to *return* to his *impriſonment*; upon the failing of that deſigne, ſcorn'd *life* and *liberty*, in reſpect of his *honour*, reſolving to return to *death* and *torture* at *Athens*, rather

rather then to *out-live* his *honour* at *Rome*.

But Sir, the more your *hazzard* is, the greater is your *honour*. When *poverty*, *and obſcurity*, expoſeth it ſelf to a doubtfull danger, for *publike ſafety*, it is no great matter; *miſcariage* it ſelf, to a deſperate condition is the *cure* of it's miſery; what is it for *lepers*, hunger-ſtarved *lepers*, to adventure on the enemies? *If they kill us, wee ſhall but die, if we ſit here, we ſhall die, if we enter into the City, we ſhall die by famine*; This is not *reſolution* but *neceſſity*: but for one *without* the *verge* of *danger*, to intereſt and hazzard himſelf, in a *publike reſcue* of Religion, and Countrey, is a character of *true Fortitude*. 2 King. 7.4.

Me thinks, I hear thoſe *bleeding Counties*, crie unto you, as once the *Gibeonites* to *Joſhua*; *Slack not thy hand, come down quickly and ſave us*: and I know there is a *Joſhuah-like* ſpirit, both of *compaſſion*, and *valour* beating in your veines. Josh. 10.6.

It was a *life-breathing Motto*, which the *Iſraelites* gave to *God* in their *Warrs*.

מי כמכה באלחם יחוח

"*Who among the gods is like unto thee, Jehovah!* While their *Souldiery*, before their joyning battell with the enemie, encouraged Pſal. 86.8.

ged one another thus, "*Truſt in him, who* "*is the Saviour of Iſrael in affliction:* And
Judg.6.14. "this day thou fighteſt, *pro confeſſione unita-* "*tis divinæ*; *Therefore thou mayeſt carry thy* "*life in thy hand ſecurely*: Words worthy to be engraven upon the palms of the hands, of all thoſe, whither *Commanders*, or *Souldiers*, that fight the Lords battells.

But what ſhall I need to multiply words? Sir, you have expreſt too much *faith* and *reſolution*, to bee *out-dared* by any *difficulty* in the cauſe of *God*, and your *Countrey*.

Go, therefore, *in this thy might, thou mighty man*; *have not I ſent thee*, ſaith God? And let the *ſword of the Lord, and of Brereton*, be as dreadfull, as once *the ſword of the Lord, and of Gideon*, that you may *ſmite your enemies as one man.*

Sir, while you are fighting abroad, this ſhall be the prayer of him, (among thouſands) at home, who humbly craves leave to let the World know he is,

Your humble ſervant, in all Goſpel-Offices:

Tho: Caſe.

Gods Riſing, HIS Enemies Scattering.

PSAL. 68. 1, 2.

Let God ariſe, and let his enemies be ſcattered, let them that hate him, flee before him.

THis Pſalm is a Song of triumph, *compoſed* by *David*; that is cleer from the Title, *To the chief Muſitian*, or the Maſter of Muſick, *a Pſalm, or Song of David*, compoſed and ſung upon their day of *Thankſgiving*, for the bringing home of the *Ark*, (that Sacrament of Gods preſence) from the houſe of *Obed-Edom*, and the ſetling, and fixing of it in its own place, in the midſt of the *Tabernacle* which *David* had pitched for it; of which you may read; 2 *Sam.* 6. 17. this is the moſt probable conjecture of the beſt Interpreters.

In this Pſalm, as he doth *Hiſtorically* celebrate the many famous *victories* and *ſpoils*, wherewith God had *gratiouſly* and even *miraculouſly* crowned his Government (and ſo the Argument

gument of this *Pſalm* is the ſame with the 60. *Pſalm*) So alſo *Propherically* he doth celebrate the happineſſe and glory of the *Evangelicall Church*, under the *government* of the *Lord Jeſus Chriſt*, riſing from the dead, ſpoyling the Kingdom of ſin and Satan, and leading captivity captive; for upon that triumph doth the Apoſtle expound ſome paſſages of this *Pſalm*, in *Epheſ.* 4. 8.

The *Pſalmiſt* begins his Song with the words which *Moſes* uſed, when the Ark ſet forward, *Numb*, 10. 35, 36. *And it*
Verſ. 35. *came to paſſe when the Ark ſet forward, that Moſes ſaid; Riſe*
up, Lord, and let thine enemies be ſcatter'd, and let them that hate
Verſ. 36, *thee, flee before thee. And when it reſted, he ſaid, Return, O Lord, unto the many thouſands of Iſrael:* Which words *Moſes* leaving as a *modell* of *prayer*, and a *prop* of *faith* to all ſucceeding generations, were moſt proper for *Davids* purpoſe, in *bringing home* the ſame *Ark* into its reſting place.

And he uſeth theſe words by way of *prayer* and *triumph, petition* and *thanksgiving*;

Wherein is contained ſuch choiſe proviſion, had I skill to diſh it out unto you, as though it be a *faſting day*, would preſent you with a *ſpirituall feaſt* for ſoul repaſt.

I muſt not ſtand to Analyſe the *Pſalm*, that which entertains us at the very threſhold, being of ſuch fulneſſe, and variety, as the ſtraits into which the diſtractions of this day doth caſt us, will hardly ſuffer to take a taſte of every particular.

Doctrins. There offer themſelves to our view, theſe ſix *Obſervations* from the words.

1. Firſt, *The Church of God ever had, and will have enemies and haters*: For againſt theſe, doth the *Pſalmiſt arm* himſelf and the Church, with this *Prayer*.

2. Secondly, *The Churches enemies are Gods enemies; they that hate the Church, hate God. Thine* enemies, them that hate *thee*.

3. Thirdly, *God ſometime ſeems to ſleep, or lie ſtill, and let theſe enemies and haters do what they will for a ſeaſon:* this alſo is implied; He to whom we ſay, *Ariſe*, is either *aſleep*, or *lies ſtill*.

4. Fourthly, *There is a time when God will ariſe.*

5. Fifthly, *Gods riſing time, is the enemies ſcattering time, his haters flying time.*

Sixthly;

Sixthly, *It is the duty of Gods people, to pray him up, when he ſeems to bee down, and to exalt him in their praiſes when hee doth ariſe to their reſcue and redemption*; For theſe words are both a *prayer* and a *triumph*, as they are uſed both by *Moſes* and *David*. 6.

You ſee, I have prepared more work, then I ſhall bee able to finiſh, in the time allotted me for this ſervice.

Give me leave therefore to preface but a little upon the three former; And I will ſit down upon the three latter in the main body of my diſcourſe.

The Church of God hath Enemies, Haters.

When ſhe was in her *Infancy*, and in ſo narrow a compaſſe, that the *two firſt Parents* of the world, had yet but *two ſonnes*, (of whom the Scripture takes notice) *one* was the *Church*, the *other* an *enemy*; the *one* a *Saint*, the *other* a *malignant*; an *hater*, that hated him even to *fratricide*. *Doctrin.* 1. 1 Joh. 3. 13.

As the *Church* multiplied, her enemies multiplied alſo; yea ſo over-multiplied her, that in the 74. *Pſalm, ver.* 19. it is but *one* poor *Turtle-dove*, againſt a *multitude* of *wicked* enemies, haters.

Lo, yonder you may ſee *heapes* of them gathered together, *Pſal.* 83. 6, 7, 8. *The Tabernacles of Edom, and Iſhmaelites, of Moab, and the Hagarens, Gebal, and Ammon, and Amaleck, the Philiſtines, with the Inhabitants of Tyre, Aſſur, and the children of Lot.* Evill Beaſts enough, one would think, to have devoured one poor Turtle-dove.

In our Saviours time they were grown into a *world-full* of enemies, *Joh.* 15. 19. *The world hateth you.*

If any ſhould demand with *Pilate, Why, what evill hath* the *Church done?* She may anſwer with *David*; *They hate me without a cauſe*, It is a *cauſeleſſe* enmity and hatred, the Lord knows. *Ground.* Pſal. 69. 4.

But if you will have a cauſe, Hee ſhall give it you that beſt knew what it was, *Chriſt* himſelf: *Becauſe you are not of the world, but I have choſen you out of the world, therefore the world hateth you.* There is a ſecret malignancie in the men of the world (as there was in *Cain*) to ſee others *choſen*, and *beloved of Chriſt*, and themſelves rejected. *Reaſon.* Joh. 15. 19. *Reaſon.* 2.

If you would dig to the root of this venemous hatefull

Gal. 3. 16. weed, you ſhall finde it to bee the ſame *ſeed*, which the old Serpent hath ſpawned into the children of diſobedience: The true Church and the *Malignant*, are begotten and born of a contraty *ſeed*, the *ſeed* of the *Serpent* who is the Devill; and *the Seed of the Woman*, which is Chriſt; and theſe hate one another with the pureſt hatred, becauſe their *principles* be moſt *contrary* and moſt *active*: The one of *God*, who is *ſumme activus* as the Schooles ſpeak, *a pure ſimple act*, moſt vigorous and operative; and the other of *Satan* who in the higheſt ſphere of created beings, is a moſt *ſubtile* and *active Spirit*.

The principles of hatred in all other creatures, are of a far lower and duller mould and motion; and their Antipathy and hatred is nothing ſo immortally mortall; theſe hating, and hated of one another, not onely *to death*, but *in death*, and *beyond death* to all Eternity.

Uſe.

Uſe. I would commend from this obeſervation, this one *Cavtion*. *There is no time then for Gods people to be ſecure*, ſince they live among Enemies and Haters: and the neerer they meet in their *Relations*, the more is the enmity and hatred intended.

So you ſhall obſerve there is no ſuch enmity between *man* and the *Bruit Creatures*, as there is betweene man and man; Among men, there is no ſuch enmity and hatred between *Heathens* and *Chriſtians*, as there is betweene *Chriſtians* and *Chriſtians*; among Chriſtians, no ſuch antipathy between *Papiſts* and *Proteſtants*: as there is between *Proteſtants* and *Proteſtants*: At this day no hatred ſo *mortall*, no Enemies, ſo *Irreconcileable* as the *Malignant Proteſtants*, and thoſe whom they ſcorne by that New-name, *Rowndhead*, that poor deſpiſed partie that ſtand up for Reformation; The *Proteſtant indeed*.

The reaſon is becauſe the neerer men meet in *aliquo tertio*, in their relations, or Profeſſion, and yet differ, as in the *Principles* of their *Natures* (as before) ſo in the *Nature* of their *Principles* or *opinions*, the more reproach and *odium* they conceive, that difrence reflects one upon another: and ſo the more impatient and implacable are they rendered: Contraries the neerer they come together.

together, the more eminent is their *difference*, and the greater their *conflict* and *contention*.

This puts the people of God into a dangerous poſture, the malignant partie alwaies having made the *major part* in the *World*, in the *Chriſtian World*, and yet it is wonderfull to conſider, how hardly Gods people are brought to entertain reall and ſeaſonable thoughts of the worlds deſperate and devilliſh intentions towards them. Is it not with them as it was once with *Gedaliah*, when Intelligence by *Jonathan the ſon of Kareah* of a *bloody Maſſacre* contrived againſt him, and the poor Jewes under his command; he would not beleeve it, but for his paines gives him the *lye*.

Thou ſpeakeſt falſly of Iſhmael. Ier. 40. 13. 16.

Were it not a ſtrange folly in a people, to let *Lions*, and *Bears*, and *Wolves*, and *Leopards*, run up and down in the ſtreets, and high-waies, *unchain'd*, and *unmuzled*, and ſay, *they will do no harm*? And hath not God branded *Malignant Spirits* with theſe names in Scripture? What a ſtrange ſecurity hath ſeized upon us? Surely the *children of the world are wiſer in their generations then the children of light*; would they have dealt ſo beleevingly with us, had they had us at that advantage that we have had them? Did they when they had it? *Innocence* you know is *credulous*, but *credulity* is not alwaies innocent; It is a *noxious weed* though it grow upon a *good ſoil*: I wiſh it may not be ſuffered to grow too ranke. Ier. 5. 6.

We do ſomewhat, but it is not till our Enemies force us to it, when we muſt either *kill*, or be *killed*.

We do ſomewhat, but it is *by halfes* and *peece-meals*, what they do they do in earneſt; we do as if we were in jeſt; Do we buſtir our ſelves to *ſave*, as the Enemies do to deſtroy? *It is well We have a God*, or elſe our *ſecurity* and *ſlenderneſſe of ſpirit* would certainly undoe us; and had undone us long before this time. *Be inſtructed Oh England leſt Gods Soul depart from thee*; for if while we *truſt* and *ſpare* them, we be found to *tempt* and weary God, we way expect to hear that ſad Newes from heaven that *Ahab* did: Ier. 6. 8.

1 Kings 20.24. *Becauſe you have let go out of your hands a people whom I have appointed to deſtruction ; Your Kingdome ſhall go for their Kingdome, and your lives for their lives*: Now the Lord awaken our Spirits to a timely prevention of ſuch a doom, and divert it from us.

I come to the ſecond *Doctrine.*

Doct. 2. *The Churches Enemies are Gods Enemies, they that hate Gods people, hate God himſelf.*

There is hardly any language more frequent in Scripture,

Pſal. 21.8. *Pſal.* 21.8. thine hand ſhall finde out all *thine Enemies*, thy right hand ſhall finde out thoſe that *hate thee.*

Pſal. 83. 2. *Loe thine Enemies make a tumult, and thoſe that hate thee have lift up the head*; Why, wherein did they ſhew themſelves the Enemies and haters of God? It followes, ver. the third: *They have taken crafty counſell againſt thy people, & conſulted againſt thy Hidden ones, and ſaid, Come let us cut them off from being a Nation, &c.* Their Malignant Counſels againſt *Gods people*, was nothing elſe but a *paraphraſe* of their malice againſt *God himſelf*, for ſo yet it followes more expreſſely, verſ. the fifth: *They conſult together with one conſent, they are confederate againſt thee*: *thee* and *thine*, *them* and *thee* go hand in hand.

Grounds. The *Grounds* of this may be,

1. First, the *mutuall intereſt that God and his people have one in another*, *Maſter*, and *Servant*, *Father* and *Children*, *Husband* and *Wife*, *Head* and *Members*, theſe are the uſuall titles by which this *mutual relation* is expreſt in Scripture, (and among all the members of the body the tendereſt is choſen to expreſſe the intereſt that Gods people have in his compaſſion and love, The *Eye*, Zech. 2. 8. *He that toucheth you, toucheth the apple of mine eye*: The leaſt violence will offend that member; what is done to the *Eye*, preſently is at the *Heart*: wicked men cannot hate gods people, but God muſt needs be very ſenſible of it; they canot be Enemies to them, but they muſt be Enemies to God himſelf: Eſpecially ſince they are found by our Saviour not onely to hate them *in theſe relations*, but *for theſe relations*, not onely *being* the *Servants* and *Children* and *Sponſe*, and *Members*

of

of Jeſus Chriſt, but *becauſe they are ſo*; *becauſe ye are not of this world, but I have choſen you out of the world, therefore the world hateth you: Becauſe*, that is crime enough, that they *belong to Jeſus Chriſt*. John 15.19.

Secondly, *The Quarrell*: wherein God is as deeply intereſted as his people: *Thou haſt given a banner to them that fear thee, that it may be diſplayed becauſe of the Truth*, Pſal. 60. 4. 2.

A *Banner* is the Embleme of *Victory*, *Victorie* implies *Battell*, but what was the *Quarrell*? The *truth*; The truth of *Doctrine*; The truth of *Religion*; The truth of *Diſcipline*, The truth of *Government*, in all theſe God is as much or more concerned then his people; *Truth* is, the *Truth of God*, and God is *the God of Truth*; and therefore they that are Enemies to Gods people *for the truthes ſake*, are Enemies to God himſelf; they that hate them for the *truths ſake* hate God alſo whoſe truth it is, look into all the *Battells* of the Church ſince Chriſts time to this day, and you ſhall finde the *Quarrell* to have been ſome-what about *Chriſt* himſelf: While Chriſt was yet upon the Earth, the Quarrell was about the *Birth of Chriſt*: in the next ages the Quarrell was about the *Perſon of Chriſt*, in the ſucceeding Age, concerning *the Natures of Chriſt*, then about the *Offices of Chriſt*, And now in our dayes about the *life* and *Government* of Chriſt.

In a word, the firſt battell that ever was fought, was in heaven, Between *Michael* and his *Angels*, and the *Dragon* and his *Angels*. And look what the Quarrell was there, the ſame you ſhall finde it ever ſince; though fought in a *lower ground*, and that is, *Who ſhall be God?* 3

I will be God ſaid the *proud Angel*, my throne ſhall be above the Throne of God; And ſo ſaith Antichriſt unto this day, *I will be God*, tis his very Character, in 2 Theſ. 2. 4. *He oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped, ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God.* And this is the language of every wicked man; he that ſaith I *will not*, when God ſaith *do*, he that ſaith I *will*, when God ſaith *do not*; (*Oh do not this abominable thing that I hate*) he ſaith by interpretation I *will be God*: Oh did you but underſtand the blaſphemous language of ſin, you would not ſuffer it

to

to harbour one hour longer in your boſoms: the truth is, the Enemies of Gods truth and people would not onely have the *Sword* off from Chriſt his *thigh*, the *Scepter* out of his *Hand*, the *Crown* off from his *Head*, but his very life out of his *heart*; not *un-ſcepter* him only, but *un-eſſence* him, *If ſin and ſinners could helpe it, God ſhould be God no longer.*

And now Chriſtians, they that are Enemies to Gods people upon theſe termes, are they not Enemies to God himſelf? They that thus hate the *Saints*, do they not hate alſo *the God* of the Saints?

Uſe. 1.

Uſe.

If this bee an invincible truth, then

First, *The more have they to anſwer for, that ſhew mercy to theſe Enemies of the Church and people of God*, ſince God is concerned in the Quarrell more then they; If the *ſons of Belial*, that are riſen up againſt the peace and ſafety of the Kingdome, were our Enemies onely, we might uſe our diſcretion, and make what
1 Kings 20.41. *accommodation* we pleaſe; but if theſe be *Sheba's the ſons of Bichri* who are riſen up againſt *David*, yea againſt him who is the *Son* and *Lord of David*, in that obſtinate and implacable rebellion; crying, *Nolumus hunc reguare*, come what will on't *This man ſhall not raign over us*, then ſurely we cannot compound the matter as we pleaſe, without *wrong to Chriſts Crown and danger to our own Heads.*

Uſe. 2. Secondly, Are the Churhes Enemies Gods Enemies? *Then the more hopes we have, they ſhall not ſtand long: Who hath hardned himſelf againſt God and proſpered?* As *Jezebel* ſaid, when *Jehu*
Job. 9. 4. came in at the gates: *Had* Zimri *peace who ſlew his maſter?*
2 Kings 9. 31. So may I ſay, Had *Cain peace who ſlew his Brother?* Did *Pharaoh proſper who hardned himſelf againſt God?* Had *Saul peace who perſecuted righteous David?* Did *Judas proſper who betrayed his Maſter?* Did *Julian proſper who blaſphemed Jeſus Chriſt?* Have the Enemies of the Church proſpered? No ſurely, Why? becauſe they be *Gods Enemies* as well as the *Churches*. Enemies to Chriſt his Kingdome, as well as the Churches peace; whoſe doom is long ſince paſt and ſhall be in due time executed.

And

And thoſe mine Enemies that would not have me reign over them, bring them hither and ſlay them before me. Luke 19. 27.

Surely this *day of vengeance is in Chriſts heart*, and their judgement *ſlumbreth not*, is not the ſound of its feet at the very dores?

They think they are *wiſe* and truſt in their *help*. *But he alſo is wiſe and will bring evill, and will not call back his word, but will ariſe againſt the houſe of the evill doers and againſt the help of them that work iniquity.* Iſa. 31. 2.

Thirdly, *The more warrant and encouragement have we to ſet upon God for their deſtruction*; a mighty advantage in prayer. There is a queſtion, Whether we may pray for the deſtruction of our Enemies or no? This Doctrine will reſolve it. When they are *our Enemies* onely, and ſin *Ignorantly, ſeducedly, then, Father forgive them they know not what they do:* Luke. 23. 34. *And, Lord lay not this ſin to their charge.* Act. 7. 60. *Then, Lord open the eyes of theſe men*, with the prophet, that is, Lord *convince* them, Lord *convert* them, is becomming langvage for Chriſtians: 2 Kings. 6. 17. *Uſe.* 3.

But when they *diſcover their ſins as Sodom*, when they make it apparent to all the world, that if there be *a God*, in heaven, they *hate* him, if a *Chriſt* and a *Goſpel*, they are *ſworne irreconcileable Enemies to both*, and that they ſin *Seducingly*, and out of *malicious wickedneſſe*; Then,

O Lord God of hoſts the God Iſrael awake to viſit all the Heathen, be not mercifull to them, to them that ſin of malicious wickedneſſe, *make their Nobles like* Oreb *and* Zeeb, *yea all their Princes as* Zeba *and* Zalmunna, *who ſaid, let us take to our ſelves the houſes of God in poſſeſſion.* Pſal. 59. 5. Pſal. 83. 11, 12.

O my God make them like a Wheel, and as the ſtubble before the winde; 13.

As the fire burneth the wood, and as the flame ſetteth the mountaines on fire. 14.

So perſecute them with thy tempeſt, and make them afraid with thy ſtorm. 15.

Fill their face with ſhame, that they may ſeek thy Name O Lord. 16.

17. *Let them be confounded and troubled for ever, yea let them be put to ſhame and periſh.*

Ier. 12. 4. *Pul them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.*

Pſal. 109. 6, *Set thou a wicked man over him, and let Satan ſtand at his right hand.*

7. *Where he ſhall be be Judged, let him be condemned, and let his praier be turned into ſin*, (though truly our Enemies will ſave us this labour; for they pray not at all, they deride and geere at prayer, blaſpheme the Spirit of prayer, yea they themſelves have turned their praiers into ſin, prayers into curſes, and *forgive us our treſpaſſes* into fearfull and *deſperate invocations* of *Damnation*: in which caſe the Prophet feares not to follow them home with Curſes: *As he loved curſing, ſo let it come unto him; as he delighted not in bleſſing, ſo let it be far from him.* 17. 18. *As he clothed himſelf with curſing like as with his Garment, ſo let it come into his bowels like water, and like oyle into his bones, &c.*)

I ſay, when they be Gods Enemies, and profeſſe themſelves ſo to all the world, then, ſuch expreſſions as theſe will be no *breaches* to the law of charity, nor blemiſhes in the prayers of Gods people.

Provided that we look to our hearts, that we be upright in this matter, and that the enmity that theſe men bear, and the blaſpemy they belch out againſt God, affect us more then the ſlaughter and perſecution they breath out againſt our ſelves. *Peradventure (ſaid* Jacob*) my father will feel me, and if I ſeem to him as one that mocke, I ſhall bring a Curſe upon me inſtead of a bleſſing.*

If God ſee us *pretending* his wrongs, but *intending* our own, curſing them as his Enemis, but hating them onely as our own, we ſhall tranſlate their curſe upon our own heads.

Otherwiſe, if God ſee our hearts deeply *affected* with, and bitterly *afflicted* for the Inſolencies and Violences done to his Name and Glory; *as we need not be afraid* to pour out ſuch vials of wrath upon them (for the vials of wrath are nothing elſe but the praiers of the Saints, ſhowred down in ſtormes of vengeance upon the head of the wicked)

ed) *ſo, there cannot, be an argument of greater advantage* to prevail with God for their deſtruction, then when a people, or perſon can demonſtrate this to God in their prayers, that whom they pray againſt are *Gods Enemies*, as well as *their own*, that their hatred is not ſo much againſt *them* as againſt *God*, and that for *his Names ſake they are killed all the day long*. Truely, make this appear, and we may be ſilent in our own Cauſe; God is concernd in it more then our ſelves. Revel. 8. 4, 5. Pſal. 44 22.

And truly our Enemies themſelves will teach us this wiſedome; It is, and hath been from Ancient times, the curſed policy of deſperate Malignant Courtiers, and Counſellours, when they would Arme Princes and Potentates againſt the poor people of God, to poſſeſſe their ears and hearts with this prejudice, That they are *Enemies to Monarchy*, *Traytors* and *Rebels* to the *Crown* and *Dignity* of Kings and Princes.

So did of old, *Rehum* the *Chancellour*, and *Shimſhie* the *Scribe*, (a couple of *Arch Malignants*) labour to bring the Jews into diſfavour and *odium* with *Attaxerxes*, as you may read in that *Scandalous Libell*, or letter, they writ to Babylon. Ezra. 4 8.

Be it known unto the King (ſaid they) that the Jews which came up from thee to us, are come to Jeruſalem, building the rebellious and bad City, &c. 12.

Be it known now to the King that if this City be builded, and the Wall ſet up again, then will they not pay toll tribute and Cuſtome, and ſo thou ſhalt endamage the Revenue of the King. And ſo again. 13.

Let ſearch be made in the book of the Records of thy fathers, ſo ſhalt thou finde in the book of the Records, and know that this is a rebellious city, and hurtfull to Kings and Provinces, and that they have moved Sedition within the ſame of old time, for which cauſe was this city deſtroyed. *Verſ.* 15.

We certifie the King that if this city be built again, &c. by this means, *thou ſhalt have no portion on this ſide the River.* 16.

With ſuch jealouſies did the Enemies of God, and his people in the neighbour nation of *Scotland* labourd to poſſeſſe his

Majeſty towards thoſe his *loyall Subjects* there. They were repreſented to his Majeſty as *Traitors*, and *Rebels*, that intended nothing elſe but to *un-crown*, and *un-King him*, when power ſhould be in their own hand.

And is not the ſame Deſigne practiſed upon his faithfull *Parliament*, and *Subjects* here in *England*? Do not theſe *Rehums*, and *Shimſhies* fill his Royall ears with this *odium*, That the Parliament, and the Puritans are enemies to Monarchy, and intend nothing but to bring all into a *Parity*, and after they have pulled down *Biſhops*, then down with *King* too; with a world of ſuch calumnies, invented by the father of lies. Truely the land is not able to bear their words.

This is their policie; for theſe *mediums* they know are moſt proper to render *themſelves gracious* to Soveraignty, and the people whom they would trample under feet, *odious* and *unſufferable*, Kings being jealous enough, of what ever may *endanger* their *Crowns*, *limit* their *Power*, or *eclypſe* their *Glory*.

But as it is the policy of *malignants*, ſo it is their *wickedneſſe* too; they *lie* when they uſe theſe Arguments to Kings and Princes. The *God of truth* knowes they *lie*: And the Father of lights open the eyes of the Kings and Princes of the Earth, in his good time, to ſee how much *they* are abuſed, as well as their ſubjects, that that propheſie and promiſe may once be made good:

Zach. 12. 5. *The Governours of Judah ſhall ſay in their heart, the Inhabitants of Jeruſalem ſhall bee my ſtrength, in the Lord of Hoaſts their God.*

Thoſe that I had once thought, had been my worſt enemies, and traitors, I ſee now are my beſt friends and ſubjects. The Lord haſten this in his time.

But Brethren, in the mean time, though the enemies of Gods people, *lie* when they uſe this argument to Kings and Princes; Gods people ſhall not need to fear *the lie*, when they uſe this argument againſt their enemies to God; for they be *Gods enemies* as well as the *Churches*, and they hate God as much, and more then they hate his people, *Enemies to the Crown and dignity of the Lord Jeſus, King of the Church*; (himſelf being witneſſe) they ſtrike at God through his peoples ſides; And therefore if you ſhall plead this Argument, with ſutable affections,

ctions, you may with an humble confidence, expect that God will take it well at your hands, and take ſuch order with your enemies, as ſhall make for your ſecurity, and the advancement of his own Soveraignty; God being more jealous, and more righteouſly, of his crown and dignity, then any of the Monarchs of the Earth can be of theirs, who are but his Deputies; hear him elſe; *I am the Lord, that is my Name, and my glory will I not give to another.* God cannot endure a *Rival* in his Kingdome. But I have ſtaid too long upon this, I muſt haſten forward, to the *third Doctrine.* Iſa. 42.8.

God for a ſeaſon, ſeems ſometimes to lie ſtill, and ſleep. *Doct.* 3.

This is the occaſion of all thoſe awakening cries, which Gods people make in his ears.

Awake, why ſleepeſt thou? ariſe caſt us not off for ever. Pſal. 44.23.
Ariſe, O Lord, let not man prevail. Pſal. 9.19.
Ariſe, O Lord, ſave me, O my God: Pſal. 3.7.
And ariſe, O Lord, plead thine own cauſe. Pſal. 74.22.

So here, *Let God ariſe, &c.*

Theſe expreſſions bee ſo frequent in the *Pſalms*, and elſe where, that they need no Quotation.

The Church comes to God, as the Diſciples once came to Chriſt, when he was aſleep in the ſhip.

Awake Maſter, why ſleepeſt thou, careſt thou not that wee periſh? Mark 4.38.

God hath his *Ends* in it, and theſe may bee ſome of them, briefly. *Reaſons.*

Firſt, *That hee may ſee what his enemies will do.* (we ſpeak after the manner of men) The Maſter ſometimes makes as if he ſlept, to ſee what the ſervant will do, when ſuch and ſuch advantages lie before him. If God were alwayes *up*, and *diſcovering himſelf in the world*, the thouſandth part of that *rage*, and *enmity*, that is in the ſeed of the Serpent, againſt the ſeed of the Woman, Chriſt and his members, would not ſhew it ſelf; they would certainly bite it in. 1.

But let God *hold his peace*, and make as if he did *not ſee*; let him *ſuſpend* the execution of his righteous and dreadfull judgements for a time in the world, then the curſed malignity, and

venom that is in the ſpirits of wicked men, will diſcover it ſelf to purpoſe: They will rage and ſtorm, plunder and impriſon, deflowre virgins, raviſh women, murder, burn, deſtroy, and exerciſe all the cruelty, and villany that the wit of malice can invent; lie, ſwear, and forſwear, curſe, blaſpheme, and even dare the God of heaven to do his worſt. In a word, then the Atheiſme and villany that is in their ſpirits will break out like a ſtream of wild-fire, devouring all that ſtands before it. Like a Wolf, when the Shepherd is out of the way, or laid down to ſleep, then falls a *worrying*, and *tearing* the poor ſheep, and tender lambs.

The encouragement to all this villany is, *Gods lying ſtill*; *They break in pieces thy people, O Lord, and afflict thine heritage. They ſlay the widow and the ſtranger, and murder the fatherleſſe.*

What is it that emboldens them to all this villany? It follows: *They ſay, The Lord ſhall not ſee, neither ſhall the God of Iacob regard it.*

The enemies of God, that are up in arms againſt him, and his people in this Kingdom, have put ſuch blaſphemous Gloſſes upon this Text, that if *David* were alive, he would bee afraid to read his own Text in Paraphraſe. *Surely, becauſe ſentence*
Eccleſ.8.11. *againſt evill doers, is not ſpeedily executed, therefore the heart of theſe ſonnes of men (or rather theſe ſonnes of Belial) is fully ſet in them to do evil.*

They take Gods *ſilence*, for Gods *conſent*; becauſe *hee holds*
Pſal.50.21. *his peace, they think he is altogether like themſelves. But hee will reprove them, and ſet their ſinnes in order before their eyes:* And ſurely in that *order*, there will bee nothing elſe but *confuſion:* And this may be the meaning of thoſe words of *Simeon* to *Ma-*
Luke 2.35. *ry*; *A ſword ſhall paſſe through thine own ſoul, that the thoughts of many hearts may be revealed*; that is, God would leave *his own dear Son*, in the power of men, and make as if hee were aſleep, and did not ſee, that ſo the ſecret *hypocriſie*, and *atheiſme*, and *villany* that was in mens ſpirits, might fully diſcover it ſelf; That's the firſt Reaſon.

Hoſ. 5.15. Secondly, God doth this, *that he may ſee what his people will do. I will go and return to my place, till they acknowledge their offences, &c.*

I will

I will ſee whether they will *confeſſe*, and *mourn*, and *repent*, and *humble themſelves*, and *pray*, and *wait*, and *keep cloſe* to God, and ſtand for him, and venture their Liberties, Eſtates, and Lives for Jeſus Chriſt and his Goſpel; Whether they *love father and mother, ſonne or daughter, or any thing in the world more then me*:

Yea Brethren, *God ſeems to ſleep*, that *they may not ſleep*; he ſeems to ſleep, that hee may *awaken them out of the ſleep* of ſecurity; hee *ſeems to lie ſtill*, that he may *raiſe them up*; hee lets the cradle of his Providence ſtand ſtill awhile, till the children *crie*, and then he *beſtirs* himſelf with the tender hearted mother.

Thirdly, hee doth this, that ſo *wee may ſee what hee will do. Stand ſtill and ſee the ſalvation of God.* God ſeems to ſleep, that ſo his enemies may go on, and gather themſelves together, and ſo he may bring them all into an *Ambuſh*, and deſtroy them together. Gods ſleeping time, is nothing elſe but his enemies *Ambuſhing-time.*

There are two famous places for this, *Joſh.* 11. 19, 20. ſpeaking there of the Nations, the Text ſaith; There was not a Nation that made peace with the children of Iſrael, ſave the Gibeonites, why? *For it was of the Lord, to harden their hearts, that they might go againſt Iſrael in Battell, that they might bee deſtroyed, and finde no mercy.* God ſuffered them to gather together, that ſo they might be deſtroyed together, and ſave Iſrael a labour in purſuing and ſlaughtering them in too many places. Ioſh. 11 19, 20.

There is a propheſie of the like Providence in the *fourth* of *Micha* 11, 12, 13. *verſes* where you ſhall finde God uſing the ſame Stratagem; *It ſhall come to paſſe, that many Nations ſhall gather together againſt Sion, (one poor little Sion)* that in all naturall probability, was not able to have raiſed ſtrength enough to have waged war with *one Nation*; behold *many Nations* aſſociate againſt her, armed with fury, as well as with power; For ſo you hear them inſulting and threatning: *Let her be defiled, and let our eye look upon Sion.* Let her be defiled, or *lapidetur*, let her be *ſtoned*; which was the proper puniſhment of Adultereſſes, and ſo ſome read it; *She is an adultereſſe*, or *unclean, defiled*, and therefore let her bee ſtoned, put to death; ſo they palliat their *cruelty* with the garment of *Juſtice*, as if they

חרף *Inſultabimus, or per metathe-ſin.* נאף *adultera eſt. punietur.*

came

came but to execute Gods Commiſſion, ſo *Rabſheka*, Iſa. 36. 10. *Am I now come up without the Lord*, againſt this land to deſtroy it? The *Lord ſaid to me, go up againſt this land and deſtroy it.* They pretend *Juſtice* I ſay, but they betray *malice* and hatred in the very next words; *Let our eye look upon Sion*; (*i. e.*) let us *delight* and *ſport* our ſelves in the deſolation of Sion; they promiſe to ſatisfie both their *luſt* and cruelty at once upon Sion: and what ſhould hinder them? God ſeems to *be aſleep* all this while, and there is but *one Sion* to *many Nations*; one would ſurely give *Sion* for loſt, that ſhould ſee her beſet with ſuch multitudes of Armies, and her God *ſtand by* and *ſay nothing* all this while. Oh but ſaith the Prophet, let them alone, fear them not, let them come when they will; *They know not the thoughts of the Lord*, they know what they mean, they know not what God meanes. They little know what a deſigne God hath upon them: ſtand ſtill and ſee the Salvation of God, for ſaith he, God all this while is but *laying an ambuſh for them*, and when he hath them at the advantage you ſhall ſee what work the Lord will make with them: *for he ſhall gather them as the ſheaves into the floor: Ariſe and threſh, O daughter of Zion: For I will make thine horn iron, and I will make thy hoofs braſſe, and thou ſhalt beat in pieces many people:* They had thought to have *thraſht Sion*, but *Sion* ſhall *thraſh them*. They had thought to have deſtroyed *Sion*, but *Sion* muſt *deſtroy them*; God ariſeth and bids Sion thraſh them: Lay on Sion; ſpare them not; till thou haſt beat them to duſt; I will ſtand by thee, and ſtrengthen thee to do execution to purpoſe upon theſe Enemies, and haters of God and Sion: *I will make thine horne iron, and thy hoofs braſſe*, thou ſhalt hold out till thou haſt utterly conſumed them. The ſum of all you have, Iſa. 1. 28. *The deſtruction of tranſgreſſours, and of ſinners ſhall be together.* God lets them go, and gather themſelves together, and then when they think they are ripe for *their* Deſignes, God findes them ripe for *his*; and *deſtroys them at once.*

Verſ. 13.

Uſe. All the *uſe* I ſhall make of this, ſhall be onely to turn you to that place (and the Lord turn your hearts to it) Iſa. 26. 6, 7. *O you that are the Lords remembrancers, give him no reſt till he ariſe, &c.* For that very purpoſe hath God ſet you upon *the Wall*, that

Iſa. 62. 6, 7.

that when he ſeems to ſleep, you ſhould come and *awaken him*, and give him *notice* of the *approach of the Enemie*, and *cry* him up to the reſcue of his Church and people; *Ariſe, O Lord, leaſt man prevail, &c.* This is your very *calling*, you that are the *Miniſters* of the Goſpel, and *people* of the Lord; Give him therefore no reſt untill you have raiſed him out of his holy *habitation*, and till he hath made *Sion the praiſe of the Whole earth*, It is our ſin and folly that if God ſeem to be a ſleep, *We go to ſleep too*, if God be down, *we are down alſo*, either in *ſecurity*, or *deſpaire*; *What mean you oh ſleepers? ariſe and call upon your God, &c.* and awaken him with your importunate cries, *Let God ariſe, &c.* But ſo much for that point, I come now to the fourth Doctrine, which is this;

God hath a time Wherein he Will aWake and ariſe, though he hath ſeemed before to be aſleep, you need not doubt of the truth hereof, you have the *promiſe* from Gods own mouth; *Now will I ariſe*, and oft in Scripture elſewhere, &c. And the ſervants of the Lord dare beleeve him upon his word, Pſal. 102. 12. *Thou wilt ariſe and have mercy upon Zion*, God *promiſeth it*, and they *beleeve it*, and dare not do otherwiſe. *Doct.* 4. Iſa. 33. 10.

Now that which I ſhall endeavour to do, in the managing of this precious truth ſhall be *theſe four things, viz.*

Firſt, to *open to you the meaning of the phraſe*, what it doth import, and ſhew you, *What it is* for God to ariſe.

Secondly, *I ſhall ſhew you What theſe Nows or times are When God will ariſe*, and when his people may expect that he will exalt himſelf in their behalf.

Thirdly, *The Grounds of it, Why God will ariſe.*

Fourthly, *I ſhall improve it* according to the ſeaſonableneſſe thereof.

First, *What it is for God to ariſe*, I will ariſe, &c. God *doth like himſelf*, but he *ſpeaks like man*, for the infirmity of our fleſh; this I ſhall deſire you to carry along with you, while I open this expreſſion to you, for which purpoſe take this in *Generall*; look whatſoever this *phraſe* doth *import* amongſt *men*, you ſhall finde in Scripture the ſame things are *attributed vnto God*, and *God doth aſſume them to himſef* when he doth ariſe for the deliverance 1.

rance of his people; Now this expreſſion amongſt men (namely) *to ariſe*, That is, to ariſe to the undertaking of ſome work, as the *Encountring with*, and the *Conquering of an Enemy*, as here it doth imply *ſix or ſeven gradations*, and you ſhall finde them all in Scripture to bee attributed unto God.

1. Firſt, to *ariſe* amongſt men, in the firſt degree of it doth *implie an opening of the eyes*, a man cannot ariſe till he be awaked: and this very thing you ſhall finde *attributed* to God, God himſelf *uſeth* the expreſſion, *I have ſurely ſeen the affliction of my people, &c.* God hath ſeemed for ſome hundreds of yeers together, to have *been aſleep*, and all that while to have taken no care what became of his people, in *Egypt*, therefore the firſt newes of Deliverance comes to them in this language, *God is awaked and hath ſeen your affliction, &c.*

Exod. 3. 7, 8.

2. *Secondly*, It doth imply *a taking of counſell*: Counſell is nothing elſe, but the *awaking* and *raiſing* of the Intellectualls to any undertaking, and this alſo God doth *aſſume* to himſelf: You may hear him calling all his *Enemies* to take notice of the counſell which he took againſt them, Ier. 49. 20. *Therefore heare the Counſell of the Lord, that he hath taken againſt Edom, and his purpoſe that he hath purpoſed againſt the Inhabitants of Teman*; *Surely the leaſt of the flock ſhall draw them out: Surely he ſhall make their habitation deſolate with them*, and ſo Chap. 51. 11. there God ſpeaks thus; *My deviſe is againſt Babylon, to deſtroy it*: this is the ſecond ſtep of Gods vengeance, God had *opened his eyes* to ſee the opreſſions of his people in *Babylon*, (as formerly in *Egypt*) and now God calls (as it were) a *Councell of War*, how he may execute his vengeance upon *Babylon*; *The vengeance of the Lord, the vengeance of his Temple.*

Ier. 49. 20.

3. *Thirdly*, it implieth *reſolution*, a *man* is *up* when his *ſpirit* and *reſolutions* are up; and this is attributed unto God alſo; *as I have thought*, (ſaith God) *ſo it ſhall ſtand*: God had a long time lyen ſtill, and then they began to trample God and his people under foot, and God is *reſolved* to bear it no longer, therefore ſaith he, *This is my purpoſe*, I am determined what to do, *I will caſt the Aſſyrians out of the Land.*

Iſa. 14. 24, 25, 26.

Fourthly,

Fourthly, *Riſing* amongſt men, implieth *preparing and making ready for warre*; preparing men, monies, Ammunition, and all other manner of warlike Artilleries, ſaith *Abner* to *David*; *I will ariſe, and go and gather all Iſrael together*, that is, I will prepare them for warre, and thus God is expreſt; *If a man will not turn, hee will whet his ſword, hee hath bent his bow, and made it ready, hee hath alſo prepared his inſtruments of death, &c.* Hear, and tremble, and deſire the people of God to pray for you, (if there be any of the enemies of God, and his people here this day) you are *all dead men*, God hath *whet his ſword*, and *bent his bow*, and *made it ready* againſt all that are up in Arms againſt him and his people, how can you eſcape? 4. 2 Sam. 3. 21. Pſalm. 7. 12, 13.

Fifthly, Another ſtep or gradation, in mans, and ſo in Gods *riſing*, in the ſence mentioned is, *The putting on of the Armour, the harneſſing of himſelf for the Battell*: Then is a *man up*, when he hath *put on his clothes*; and then is a *Souldier up*, when hee hath *put on his Armour*: and this alſo is ſpoken of God by the Prophet, in Elegant language (as hee was taught by the holy Ghoſt) *And hee looked, and there was no man, and hee wondred there was no Interceſſour, therefore his own Arm brought ſalvation, &c. He put on the garments of vengeance for clothing, and was clad with zeal, as with a cloak.* Thus you ſee God armed, from head to foot, then wo bee to his enemies, for it follows; *According to their deeds, accordingly will hee repay fury to his adverſaries, recompence to his enemies, to the Ilands he will repay recompence.* 5. Iſaiah 59. 17. Verſe 18.

Sixtly, It doth imply a *Marching towards the enemie*: It was the word which *David* ſpake unto the *Generall, Ariſe and purſue him*, leſt he get him walled Cities; and eſcape us, &c. And this is the word that is proclaimed before the *Lord of Hoaſts*: *Be ſilent, O all ye Nations, for God is raiſed up, out of his holy habitation, &c.* It is not ſaid, God is riſen up *in* his holy habitation (he had done this before) but the Lord is raiſed up, *out*, &c. Hee is gone *forth*, hee is upon the March, going towards the Enemy; *Thou didſt march through the Land in indignation*, and then is he riſen indeed. There is but one gradation more to perfect it: 6. 2 Sam. 10. 6. Zach. 2. ult. Hab. 3. 12.

Seventhly, And that is, a *Joyning with, and encountring of* 7.

the Enemie in Battell; and this is attributed unto God alſo. *He*
Iſaiah 31.2. *will ariſe againſt the houſe of the wicked:* And if God and the enemie be once at it, you may eaſily know who will have the beſt. What *David* ſung of *Jonathans Bow*, and *Sauls ſword*, may much more be celebrated of God, 2 *Sam.* 1. 22. *From the bloud of the ſlain, and the fat of the mighty, the Bow of Jonathan turned not back, and the ſword of Saul returned not empty.* When once God hath *drawn his ſword*, hee will not *put it up*, before
Iſaiah 27. 1. he hath drawn the bloud of his Enemies. *In that day the Lord with his ſore, and great, and ſtreng ſword, ſhall puniſh Leviathan, &c.* When God hath drawn this Sword, and cloſeth, and fighteth with his enemies, then there is nothing to bee expected but the execution of that vengeance threatned. *There-*
Ezek. 25. 13. *fore thus ſaith the Lord, "I will ſtretch out my hand againſt Edom, and will cut off man and beaſt from it, and make it deſolate, &c.*
Hab. 3. 12. *Thou didſt march through the Land in indignation, thou didſt threſh the heathen in anger.*

This is the higheſt, and laſt ſtep in Gods riſing; when he hath made all *preparations*, and *marcheth* towards them, and not onely *faceth* them, but *joynes battell* with them.

Now all theſe things, God doth two wayes.

1. Firſt, when he doth it by *ſecond cauſes*, as in the place laſt quoted; *I will execute all my vengeance by the hand of Iſrael, &c.* and when God doth awaken his people, and furniſh them with weapons of war, for their own defence, and for the executing of his vengeance upon their enemies; what *they do*, *God himſelf* is ſaid to do, becauſe it is, both *by his Commiſſion*, and in *his ſtrength.*

2. Secondly, God doth all this, *immediatly himſelf*, *by his own*
Iſaiah 59. 17. *Arm. I looked, and behold there was no man, ſo mine own Arm brought ſalvation, and my righteouſneſſe that ſuſtained me, &c.* So did God ariſe, and go forth for the deliverance of his people;
Iſaiah 37. 36. when by *one Angel* he ſlew a *hundred fourſcore and four thouſand, in one night*, of his enemies.

Thus you ſee (in part) *what it is for God to ariſe*, and what it doth *import*, namely:

The opening of the eyes.

b The taking of counſell.

The

The putting on of reſolution.
The preparing of Artillery, and weapons of death.
The putting on of Armour.
The marching towards the Enemie, and
The cloſing with them in Battell.

All which God doth, either *by his people*, when hee fills them with reſolution, and ſtrength; or when he doth it *by his own more immediate Arm.*

Now for the ſecond Quære, *ſc.* what *thoſe nows* be, or what be *thoſe times, when* God will thus ariſe, and exalt himſelf, in the ſcattering of his enemies. *Quære.* 2.

I finde in Scripture, *ten ſpeciall nows, or ſeaſons*, when God will thus *ariſe*.

Firſt, *When God hears his people ſigh and groan*, under the tyranny of their oppreſſours; As at ſuch times they do call and cry: *Awake, why ſleepeſt thou? ariſe O Lord, caſt us not off for ever: Wherefore hideſt thou thy face, &c. ut ſup.* So, *God hath engaged himſelf by promiſe to ariſe* for their reſcue, *For the oppreſſion of the poor, and ſighing of the needy, Now will I ariſe, ſaith the Lord, and ſet him in ſafety, from him that puffeth at him.* The people of God *ſigh*, and *cry* under their inſupportable burdens; in the mean time their oppreſſours *puffe at them*, and *laugh them to ſcorn*, and think to ſwallow them up with open mouth, ſaith God. *Now will I ariſe, and ſet them in ſafety, &c.* And again, *Now therefore what have I here, ſaith the Lord, that my people is taken away for nought, and they that rule over them make them to howl, ſaith the Lord, &c. Therefore my people ſhall know my Name.* Ile bear it no longer. 1. Pſal. 44. 23. Pſal. 12. 5. Iſa. 52. 5, 6.

Secondly, Another *now*, when God will *ariſe* is, *When the enemy doth ariſe in his pride, and begins in his own conceit to bee more then man:* When *Pharaoh* asked, *Who is the Lord*, that I ſhould let Iſrael go, then God aroſe and made him know to his coſt, *who he was. Pharaoh* knew no God but *himſelf*; but ſaith God, I will make him know another God above him, before he and I have done. For this very purpoſe, God is ſaid to bee *terrible to the Kings of the earth, and cuts off the ſpirits of Princes.* The Kings of the earth and Princes of the world, if God let them go on and proſper in their deſperate deſignes for a 2.

time, they will not acknowledge him to be God, but think to carry out with an arme of omnipotence, till God comes upon them, in a *terrible manner*, and *cuts off their spirits*, and layes them *for dead* at his feet; that they may know *that the most high God ruleth in the Kingdom of men.* The Church was glad of such an oportunity to awaken God up to her aid * *Arise O Lord, that the Heathen may know themselves to be but men*, as if he should have said, Lord, these proud Heathenish Tyrants think they are *so many gods*; they know *no God*, but their *own strength*, and their *own wisdome*, &c, But Lord do *thou arise*, and make them know that they are but *dying men*, and that thou onely art the *living God.* And so elsewere, God in this case (sensible of this affront) how emphatically and angerly he speakes to that proud *Prince of Tyrus*; When his heart began to swell above the thoughts of a man, *thus saith the Lord God, because thou hast set thy heart as the heart of God, behold therefore, I will bring strangers upon thee*, and they *shall draw the sword against thee, thy beauty and thy wisdome shall depart*, &c. And in vers. 9. God jeers the Tyrant thus, *Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God in the hand of him that slayeth thee*; When the sword of the Executioners of my vengeance is in thy bowels, wilt thou say I am God? I will make thee change thy voice before I have done; I will make thee know I am God, and thou but man, when thou shalt die a base and ignominious, death, the death of the uncircumcised.

Dan. 4. 31.

* Psal. 9. vlt.

Ezc. 28. 6. 9.

v. 9.

v. 10.

A third *Now* is, when the people of God *are persecuted for Gods sake*, when *God* and *truth* and *Religion* is the onely quarrell; and this Argument doth the Church plead for her selfe, *For thy sake are we killed all the day long, we are counted as sheep for the slaughter*, as if they should have said, it is true Lord, *we are not so good as we should be*, but truly the Enemies do not persecute us *because we are so bad*, but *because we are no worse*: The quarrell is, That we are thine, and desire to stand for thy Cause, and for thy truth; And therefore upon this consideration she bottoms her petition, and doubles it, verses 23, 26. *Awake, why sleepest thou, O Lord? arise, cast us not off for ever*, ver. 26. *Arise for our help and redeem us for thy mercies sake.* And as upon

Psal. 44. 22.

v. 23.

v. 26.

on this ground the Church beggs, *ſo upon the ſame God promiſeth her Deliverance; Hear the Word of the Lord, ye that tremble at his Word: your brethren that hated you, that caſt you out for my Names ſake, ſaid, let the Lord be glorified, but he ſhall appear to your joy, and they ſhall be aſhamed,* becauſe they were excommunicated and exiled; and reproachfully uſed, for no other reaſon but *becauſe Gods Name was called upon them,* God promiſeth to ſtir up himſelf and appear for their Redemption; And this promiſe you finde made good, *Thou haſt given a banner to them that fear thee, that it may be diſplayed, becauſe of thy truth:* Becauſe the people of God ſtood up for the *Truth* of *Doctrine,* and *Diſcipline,* for the truth of *Worſhip* and *pure Ordinances,* therefore God gave them *a banner,* that is, for deliverances and victories, over their Enemies, freſh and frequent occaſions of triumph and joy: Becauſe the *truth of God was precious in their eyes,* therefore *their lives were precious in Gods eyes.* Iſaiah 66.5. Pſal. 60.4.

A fourth *Now* of Gods *riſing* is, *when the Enemies grow outragious and unſatisfiable in cruelty,* See that place, Iſa. 33.8. *The high waies lye waſte; the wayfaring man ceaſeth: hee hath broken the covenant, he hath deſpiſed the Cities, he regardeth no man.* See there how the enemie in his pride and cruelty had laid all waſte, the land before him was *a Garden of Eden,* Behinde him a deſolate wilderneſſe, there was no *pity* nor *humanity* left in him; ſaith God it is time for me to ariſe, If I ſit ſtill, they will not leave me one that fears my Name alive to praiſe me; I will hold no longer. I *will ariſe*: and that you may know God is in good earneſt, he *trebles* it. *Now* will I ariſe, *Now* will I be exalted, *Now* will I lift up my ſelf. God ſeems to ask that angry queſtion, that *Ahaſhuerus* did concerning *Haman. What will he force the Queen before my face?* So ſaith God, What will they plunder and burne and tear up women with childe, and daſh the childrens brains againſt the ſtones and devour all before my face, and ſhall I let them alone? Nay, *I will ariſe,* and cut them off in the midſt of their rage and madneſſe againſt my people. 4. Iſa. 33.8. Eſther 7.8.

Fifthly, God doth riſe when his Enemies daringly begin to open their mouthes in curſed blaſphemies againſt him. God uſually ſuffers it not long at their hands, therefore the Church takes that hint 5. Pſal. 74.22.

Pſal.74.22. hint of calling out God to her ſuccour, *ariſe Lord, remember how the wicked men blaſpheme thee daily*, three times this Argument is uſed in that Pſalm. *q. d.* Lord if our *peace*, and *lives*, and *comforts* were onely concerned in this matter, we would have held our peace; but lord thy *Glory* lies at ſtake, wicked men take occaſion from thy Patience and long-ſufferance *to blaſpheme thee to thy face*; doſt thou not hear how the fooliſh men rail upon thy name, and reproach thee daily? And what wilt thou do for thy great Name? Oh forget it not Lord, *Forget not the voice of thine Enemies: the tumult of thoſe that riſe up againſt thee, increaſeth continually.*

v. 18.

v. 23.

6. *Sixthly*, When he ſeeth his people *in a helpleſſe condition*, and if he do not *riſe*, they muſt of neceſſity *fall*, and if he do not *appear* they muſt *periſh*: *When he ſeeth their power is gone; and there is none left*, and when he ſeeth they are like to be ſwallowed up by the devouring Enemie, then he will ariſe: *Then the Lord ſhall judge his people, and repent himſelf concerning his ſervants.*

Deut.36.32.

7. Seventhly, *When God ſeeth his people deeply affected with, and afflicted for, the ſufferings of the Saints*, when they lay to heart the ſorrowes and ſufferings of *Zion*, This is an hour when God will *ariſe*: *Thou wilt ariſe and have mercy upon Zion*, Why? Oh ſaith ſhe the *ſet time is come*, I but how knew ſhe that? She will tell you, *For thy Servants take pleaſure in her ſtones, and favour the duſt thereof*: The prophet obſerv'd how the people of God behaved themſelves, when the Churches were in miſery, he could ſee them every where wringing their hands, and mourning for Zion, crying out; alas for Zion, this is Gods beloved Zion, whoſe ſtones ly in the duſt, and ſhe in her blood, &c. ſaith God, I can forbear no longer. If I hold my peace and do not ariſe and deliver them, theſe poore children will cry their eyes out of their head, and themſelves to death.

Pſal.102.17.

Now I will ariſe, &c. But,

8. *Eightly*, When gods people *accept of their puniſhments*: that is, when under the afflictions that lie upon them, they are ſenſible of divine diſpleaſure; * turn in upon themſelves, labour to finde out the * accurſed thing, the *Achan* that troubles Iſ-

Levit.26.41.
* 1 King.8.47.
* Joſh.17.17.

rael;

rael; acknowledge the equity of Gods dealings; * *juſtifying* God and *judging* themſelves. Yea not the *Equity* onely, but the* *moderation* and *indulgence* of Gods proceedings, in laying the *affliction* farre *beneath* the *provocation*: and in conſcience of offended juſtice, labour to *ſubmit and ly down at Gods feet; ſtudy Gods meaning, and labour to anſwer his expectation; to * *bear the rod and him that ſmites*: when I ſay God ſees his people in ſuch a poſture, God hath them where he would, and then ſaith God; *I will remember my Covenant with Jacob, and alſo my Covenant with Iſrael, and alſo my Covenant with Abraham will I remember: and I will remember the land.* Gods *remembrance* is a part, a degree of Gods *Riſing*, when God ſaies he *remembers* and *ſees* the affliction of his people, it will not be long before hee *march* forth for their Salvation; as you ſaw before.

* Nehe. 9. 33.
* Ezra. 9. 13.
* Mich. 7. 9.
* Mich. 6. 9.
Levit. 26. 42.

Ninthly, When God ſeeth his people *cordially and conſcientiouſly engaging themſelves unto him in a ſure covenant* to reforme their waies, and walk cloſely and humbly with their God; When they are like the *Doves in the valleyes*, weeping and mourning over their back-ſlidings and apoſtacies from God, and then *come to joyn themſelves with God in a perpetuall Covenant, that ſhall not be forgotten*, Now will I ariſe ſaith God, &c. 9. Iſa. 63. 8.

Surely theſe be my people, children that will not lye. &c.

I ſee theſe people comming to joyne themſelves in Covenant unto me in good earneſt; they are my people, and now I will be their God: They are my people that will not *lye* to me, and I will be their Saviour that will not *fail* them; I will deliver them. *I will be their Saviour.*

Tenthly, A tenth time of Gods riſing is; *When his people are preparing a place for him to reſt in: Ariſe, O Lord*, cries David, *into thy reſting place both thou and the Ark of thy ſtrength.* 10. Pſal. 132. 8.

When the houſe and worſhip of God is fill'd with *pollutions* and *abominations*, ſuch as his ſoul hates; God withdrawes himſelf; You may ſee a ſad Emblem of it in *Ezekiels* viſion, where God firſt removes himſelf from between the *Cherubims*, to the *threſhold of the houſe*; and from thence unto the *Mountaines, &c.* (by ſuch ſteps and degrees doth God depart from a people;) Eze. 10. 4. Chap. 11. 24.

and the reaſon of this departure is given, Chap. 8. where you ſhall finde with what hidden Idolatries they had fil'd the Temple. Thus when there is no place for the ſoles of Gods feet to tread upon by reaſon of defilements, and pollutions in every place, ſaith God, *I have forſaken my houſe, I have left mine Heritage.*

Ier. 12. 7.

But now when the people of *God* ariſe, and beſtirre themſelves to cleanſe the *Houſe* of *God* with *Hezekiah*; and *to carry out all the uncleanneſſe*, and to ſanctifie it according to the *Lawes and Ordinances thereof*; when they have made it a *fit reſting place*, for ſo *holy a Majeſty*, Yea while they are *doing of it* with their whole heart; while they are yet upon the *reſolution*, as verſ. 3. 4, 5.

2 Chro. 29. 16.

Verſ. 3. *Surely I will not come into the tabernacle of my houſe: nor go up into my bed.*

Verſ. 4. *I will not give ſleep to mine eyes: or ſlumber to mine eye-lids.* V. 5. *Vntill I finde out a place for the Lord: an habitation for the mighty God of Jacob*; I ſay while they are thus reſolving for God, they may comfortably invite, and expect Gods preſence; *ariſe, O Lord, into thy reſting place*, and *God* will make his way through the midſt of his Enemies, to come and take poſſeſſion, and ſay; *This is my reſt for ever, here will I dwell, for have deſired it.*

Verſ. 18.

And thus you have the *ſecond thing* undertaken in this *Doctrine. ſc:* the *Newes*, or *Times*, when God will *Ariſe*. I

The *third* thing propounded are the *Reaſons*.

Reaſons. Which I will but touch upon and proceed.

I could give you divers in reference to
1. The Enemy.
2. The Church and people of *God*.
3. *God* himſelf.

But that I may not be burdenſome; becauſe I have hinted ſomething already to this purpoſe on the third *Doctrine*; I will but point at two that reſpects *God* himſelf, and given by *God*

God himſelf, in that, Iſa. 33. 10. Now *will* I riſe ſaith the Lord, Now *will* I be *exalted*, Now *will* I *lift vp my ſelf*. There you have *a two-fold reaſon*, given *in a two-fold cauſe*. The *moving cauſe* and the *finall cauſe*; The moving cauſe, *I will*; and the *finall cauſe*, I will *be exalted*; I will *lift up my ſelf*. Gods *will*, there is the *ground*; Gods *glory*, there is the *end*; God will do it becauſe he will do it: The ſame *good will and pleaſure of God* that moved *God* to * *Elect* them; the ſame *good will* & *pleaſure* of his, moves him to do all his works *in them* & *for* them. *God will not* let his people lie under the Tyranny and Crueltie of his Enemies for ever; **The rod of the wicked ſhall not reſt vpon the Lot of the righteous*: It may *be* upon them, & it may *lie* upon them; but it ſhall not *reſt* upon them. *God* will not ſuffer wicked men to reproach his people and blaſpheme his Name for ever: I *will riſe*, ſaith *God*, I will work for my Names ſake; There I ſay is the *moving Cauſe*. And then,

* Epheſ. 1. 5.

* Pſal. 125. 3.

Ezek. 20.

I will be exalted; I *will lift up my ſelf*; All the while that *God* ſeemes to be ſtill, he is not known in the world, the wicked they begin to inſult and trample upon him, and dare him to his face, as it were, to do his worſt: *Where is their God?* And *where is the promiſe of his coming?* And let him make ſpeed and *haſten his Work that we may ſee it; and let the Counſell of the Holy One of Iſrael draw nigh and come, that we may know it.* Thus the Enemies do tempt and provoke *God* to their own deſtruction.

2 Pet. 3. 4.

Iſa. 5. 19.

And truely his own people do *not know him* nor *magnifie* him, nor *ſet him up*, as they ought, by *ſanctifying him in their hearts*, by *truſting* in him, and *waiting* for him; ſo much is implyed in that promiſe: *Iſrael ſhall crie unto me, My God I know thee.* Iſrael had thought ſhee had known *God* before, but ſhe did not; Iſrael *ſhall* cry, My *God* I know thee.

Iſa. 8. Hoſea 8. 2.

Thus that *God* may be *known* in the world, both by *friends* and *foes*; that the Enemies may know him, to their *Confuſion*, and Iſrael may know him, to their *Conſolation*; That *God* may be *Somebody* in the world; *God* hath *time* to *Ariſe* for the reſcue and deliverance of his people:

Now will I Ariſe, Now will I be Exalted, Now will I lift up my ſelf.

and the reason of this departure is given, Chap. 8. where you shall finde with what hidden Idolatries they had fil'd the Temple. Thus when there is no place for the soles of Gods feet to tread upon by reason of defilements, and pollutions in every
Ier.12.7. place, saith God, *I have forsaken my house, I have left mine Heritage.*

But now when the people of *God* arise, and bestirre themselves to cleanse the *House* of *God* with *Hezekiah*; and *to*
2 Chro.29.16. *carry out all the uncleanesse*, and to sanctifie it according to the *Lawes and Ordinances thereof*; when they have made it a *fit resting place*, for so *holy a Majesty*, Yea while they are *doing of it* with their whole heart; while they are yet upon the *resolution*, as vers. 3.4,5.

Vers. 3. *Surely I will not come into the tabernacle of my house: nor go up into my bed.*

Vers. 4. *I will not give sleep to mine eyes: or slumber to mine eye-lids.* V. 5. *Vntill I finde out a place for the Lord: an habitation for the mighty God of Jacob*; I say while they are thus resolving for God, they may comfortably invite, and expect Gods presence; *arise, O Lord, into thy resting place*, and *God* will make his way through the midst of his Enemies, to come and take
Vers.18. possession, and say; *This is my rest for ever, here will I dwell, for have desired it.*

And thus you have the *second thing* undertaken in this *Doctrine. sc:* the *Newes*, or *Times*, when God will *Arise*.

The *third* thing propounded are the *Reasons*.
Reasons. Which I will but touch upon and proceed.

I could give you divers in reference to
1. The Enemy.
2. The Church and people of *God*.
3. *God* himself.

But that I may not be burdensome; because I have hinted something already to this purpose on the third *Doctrine*; I will but point at two that respects *God* himself, and given by

God

God himſelf, in that, Iſa. 33. 10. Now *will* I riſe ſaith the Lord, Now *will* I be *exalted*, Now *will* I *lift up my ſelf*. There you have *a two-fold reaſon*, given *in a two-fold cauſe*. The *moving cauſe* and the *finall cauſe*; The moving cauſe, *I will*; and the *finall cauſe*, I will *be exalted*; I will *lift up my ſelf*. Gods *will*, there is the *ground*; Gods *glory*, there is the *end*; God will do it becauſe he will do it: The ſame *good will and pleaſure of God* that moved *God* to * *Elect* them; the ſame *good will* & *pleaſure* of his, moves him to do all his works *in them* & *for* them. *God will not* let his people lie under the Tyranny and Crueltie of his Enemies for ever; **The rod of the wicked ſhall not reſt upon the Lot of the righteous*: It may *be* upon them, & it may *lie* upon them; but it ſhall not *reſt* upon them. *God* will not ſuffer wicked men to reproach his people and blaſpheme his Name for ever: I *will riſe*, ſaith *God*, I will work for my Names ſake; There I ſay is the *moving Cauſe*. And then,

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Thus that *God* may be *known* in the world, both by *friends* and *foes*; that the Enemies may know him, to their *Confuſion*, and Iſrael may know him, to their *Conſolation*; That *God* may be *Somebody* in the world; *God* hath *times* to *Ariſe* for the reſcue and deliverance of his people:

Now will I Ariſe, Now will I be Exalted, Now will I lift up my ſelf.

God will bee known to be *himſelf*, and all the world ſhall
Num. 14,21. *acknowledge* it. *All the earth ſhall be filled with the glory of God.*
This ſhall ſuffice to have pointed at for the Reaſons.

I ſhould come now in the fourth place, to make ſome *Uſe* of this; But to expedite my work, I ſhall ſtep on to the fifth *Doctrine*, and then we will *improve* them both together.

The fifth Doctrine therefore is;

Doct. 5. *Gods riſing time, is the enemies flying time.*

Let God *ariſe*, and let his enemies be ſcattered, let them that hate him, flie before him.

Exod. 14.25. *Let us flie from the face of Iſrael*, cried the Egyptians, *for the Lord fighteth for them, againſt the Egyptians.*

It muſt needs be ſo;

Reaſons. *For God and wicked men cannot endure one another, they hate God*, as you ſee in the Text, *and God* hates them*; As God once
* Pſal. 11.5. ſaid of the three wicked ſhepherds,

Zach. 11.8. *My ſoul loathed them, and their ſoul loathed me.* As the proud *Angel* turn'd *Devill*, got as far from God as he could go, ſo do wicked men: There is that *Antipathy* between them, that cannot bear one anothers preſence; Therefore *ſay they to*
Job 21.15. *the Almighty, depart from us, for wee deſire not the knowledge of thy wayes:* And if they cannot endure Gods preſence, as a *Teacher*, how will they endure his preſence as a *Judge?* If they cannot abide his preſence, as a *ſin-reproving God*, how will they abide it as a *ſin-revenging God?* Surely that *preſence* of God is ſo *unſupportable*, that you may hear them willing to exchange it for the burden of *rocks* and *mountains*, *Revel.* 6. 16.
Revel. 6.16. *They ſaid to the Mountains and Rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb.* And as they cry to God, Depart from us, ſo God, when he ariſeth, he anſwers them in their own language, and ſpeaks to them in his wrath; *Depart from mee:* and this is their miſery, they have the *firſt Word*, but God will have the
Matth. 7.23. *laſt: Depart from me yee Workers of iniquity.* Unhappy caitive that ever he was born, unto whom that ſhall bee the laſt word God will ſay, *Depart from me.*

Object. You will ſay perhaps, that is in the *day of Judgement*, when Chriſt

Chriſt comes to reveal himſelf in *flaming fire*, rendring vengeance on them that do not know him, &c. 2 Theſſ. 1. 7, 8.

Truely, theſe *Riſing times of God*, are Gods *Petty-Seſſions*; they bee little *dayes of Judgement*, wherein the *Thrones being prepared for Judgement, hee will make inquiſition for bloud*; for the bloud of his people, *cauſeleſly*, and *cruelly* ſpilt by the enemies; and ſurely even of theſe *leſſer dayes of Judgement*, the *Pſalmiſt* ſpeaks as well as of that laſt and *great day*: *Anſw.* Pſal. 9. 7. Verſ. 12.

The ungodly ſhall not ſtand in judgement, nor ſinners in the congregation of the righteous. Pſal. 1. 7.

Gods *riſing time*, is their *ſcattering*, their *flying* time.

But how do the enemies of God *know* when God ariſeth, that they make ſuch haſt to flie from his preſence, *Hee* being *the inviſible God?* *Queſt.*

God makes them to perceive his *riſing* and approach towards them, ſometimes in a *ſecret*, but alwayes in a very *ſenſible* and *terrible* manner. *Anſw.*

And that partly by ſome { *Inward impreſſions* upon their ſpirits and conſciences. / *Outward demonſtrations*, apparent to their ſenſes.

Firſt, Sometime by ſome *inward* and *ſecret impreſſions*, upon their ſpirits and conſciences, by ſome ſecret *convictions*, and *ſelf-condemnations* ſeizing upon their conſciences. *Anſw.* 1.

This being the unhappineſſe of all wicked men, and haters of God, that though they have murthered their conſciences, in reſpect of the *inſtigative*, and *directive* Office of conſcience, they cannot kill it in reſpect of the *accuſing*, *condemning*, and *executing* office of conſcience. Though they have kil'd conſcience as a *Preacher*, they cannot kill conſcience as a *Judge* and *executioner*; or if they have wounded, and ſeared conſcience ſo, that it ſeems to lie dead for a time, yet this is their miſery, when *God awakes, conſcience will awake too*, when God *ariſeth*, conſcience *revives*, to take Gods part againſt them, and that in a double reference.

Firſt, In reference to their *perſons*; conſcience will ariſe, when God ariſeth to tell them that *they* are none of Gods, as

you ſee in *Cain*; conſcience began to miſgive, ſad and ominous forebodings there lay upon his ſpirit, that God had *choſen his brother*, and *rejected him*; conſcience began to tell him, that *God hated him*, and that was the ground of his *malice* againſt his *brother*, and againſt *God too*: And ſo it is with wicked men, the haters of God, when God ariſeth againſt them: As God gives his children ſome *prælibations*, and *præguſtations* of his love, and of that glory to which he hath ordained them, *ſealing them up to the day of redemption*; ſo God gives his enemies ſome *pre-apprehenſions*, and *fore-taſtings*, ſome ſecret *earneſts*, and *impreſſions of his wrath*, and finall rejection, ſealing them as it were up to *eternall perdition*. Oh ſaith their conſciences, *God hates me*; *Oh that I were above God*, &c.

Secondly, In reference to their *cauſe*; they that have ſhut their eyes againſt the light, and would not be convinced by the Miniſters of *God*, of the wickedneſſe, and helliſhneſſe of the cauſe they undertook, *when God awakes*, and *conſcience awakes*, then they begin to confeſſe it: Oh ſaith *Judas*, *I have ſinned in betraying innocent blood*; and ſo will wicked men; yea, ſo have ſome of the enemies of *God* been heard to confeſſe, when they have lien gaſping of the wounds they have received in the Battell; "*Oh we have a damn'd cauſe*; Oh ſaid a poor "dying wretch in the Weſt to our Souldiers, *As ſoon as we ſaw* "*you, our hearts failed us, for wee know our cauſe is damn'd.* There is an hand of divine *truth*, and *juſtice* in it, making good that threatning, *Lord, when thine hand is lifted up, they will not ſee, but they ſhall ſee, and be aſhamed.* They that will not ſee to *timely repentance*, ſhall ſee to *finall ſhame and confuſion*. In a word, this is the thing I ſay, The enemies and haters of *God*, may, and do, ſin away a *ſin-preventing conſcience*, but they cannot ſin away a *ſin-condemning*, a *ſelf-executing conſcience*; when the *command* cannot finde a conſcience, *wrath* will finde a conſcience, the *curſe* will finde a conſcience, and this will bee the *worm* that *never* dies. I have heard of a poor wretch, that lived an Atheiſt all his life, and when he came to die, conſcience began to revive, and he to cry out, *Oh what will become of mee, if there be a God?* Unhappy man is he, that ever he was born, *who concludes himſelf undon, if there be a God.*

Iſaiah 26.11.

And

And thus *God* makes his enemies, perceive his approach, *by ſome inward impreſſions* upon their ſpirits.

Secondly, he makes them perceive it, *by ſome outward demonſtrations*, lyable to their very ſenſes : *Anſw.* 2.

As 1. *By the ſtupendious acts of his power and providence*, which *God* puts forth for his people, before their eyes; as the *dividing of the Red-ſea*, and *cutting off the waters of Jordan*, &c. See what tremblings and ſhaking terrors, this cauſed in the hearts of the *Canaanites*, *Joſh.* 2. 9, 10.

2. By ſome *ominous forerunners of wrath* upon the enemies, ſometimes *making them to hear the noiſe of multitudes of horſes and chariots*, as hee did the Syrians, 2 *Kings* 7. 6. Sometimes *taking off their wheels, and troubling their hoaſt*, as he dealt with the *Egyptians* in the Red-ſea; At other times, *ſmiting the enemies with blindneſſe and madneſſe*, as the *Sodomites*, and threatned, *Zach.* 12. 4.

3. Sometimes, *by putting a majeſty and dreadfulneſſe on his people*, Cant. 6. 10. *Who is ſhe that looketh forth as the morning, fair as the Moon, clear as the Sunne, and terrible as an army with banners.* If ſhee bee ſo, when ſhe is in her *nuptiall habite*, her brides attire; what, when in her *Martiall accoutrements. There were they in great fear, becauſe God is in the generation of the righteous*. God let out ſome beam of glory upon his people, and preſently the enemy fell a trembling. Pſal. 14. 5.

4. By *arming the very inanimate creatures againſt them*; Sun, Moon, and Stars, fire, hail, ſtorms, tempeſt, earth, water, the whole Creation, all preſt to fight the battells of the Lord of Hoaſts.

5. By *raiſing the ſpirits and courage of people above themſelves*, to Lion-like, Angel-like proweſſe, and unconquerableneſſe of ſpirit; ſo that he that is weak among them, is as *David*, who ſlew the *Lion*, and the *Bear*; and he that is as *David*, becomes like the *Angel of God*, who went out and ſlew an hundred fourſcore and five thouſand in one night. Surely, when the Spirit of God comes upon his people, Armies, and legions of Armies are not able to ſtand before them, as you may ſee in *Jephtah*, *Gideon*, *Samſon*, *David*, and other the Worthies of the Lord of Hoaſts: they cry; *Let us flee, for the Lord fights for Iſrael againſt*

againſt Egypt. They perceive *God* filling the ſpirits of his people with invincible courage, and taking their part, and betook themſelves to thier heels.

Objection. But is this all the effect of *Gods Riſing*, that *the Enemies ſhall be ſcattered onely*, and his *haters put to flight?* ſhall they eſcape by flying?

Anſwer. No ſure; This expreſſion implies more then a bare flight; For you know in war the *Routing* of the Enemie is the *firſt degree* of their *ruine*; when they begin to *fly* they begin to
Pſal.18.37,42. *fall*; when once they turne the back, and break their ranks, they can make no reſiſtance, and then the Armies of *God*, and the *God* of Armies purſues them, ſlaying and beating them down with a great deſtruction, as *David* deſcribes it. *I have purſued mine Enemies, and overtaken them: neither did I turn again till they were conſumed.*

Verſ. 42. *Then did I beat them as ſmall as duſt before the wind: I did caſt them out, as the dirt in the ſtreets.* And therefore *David* deſires, no more but to ſee his enemies retreat and looſe ground, and begin to flie; he is then confident of the victory,
Pſal. 9.3. Pſal.9.3. *When mine enemies are turned back, they ſhall fall and periſh at thy preſence.* Do they fly? Nay then I am confident, they ſhall fall and never riſe again.

Hab.3.8. So that in a word, *flying* is but put *Synechdochically*, for their *totall and finall periſhing and deſtruction*, it muſt needs be ſo; for ſure they muſt fly faſt, whom *God*, when *he rides upon his Horſes and Chariots of Salvation*, cannot overtake.

Uſe 1. I come now to the *Uſe*, which ſhall be two-fold { 1. Conſolation, *or*, Encouragement. 2. Exhortation, *or*, Engagement.

The firſt uſe ſhall be for *Comfort* or *Encouragement*, for are theſe *Gods Riſing times*? and is *Gods Riſing time* the Enemies *flying time*? Then hence for our Encouragement, we may take notice what *time of day* it is, though as yet we cannot ſee the *Sun of Righteouſneſſe fully riſen in our horizon with healing* in his wings, yet we may make ſome hopefull conjecture and gveſſe, that it is *about Sun-Riſing*: Our *God* is *Riſing*, yea already upon his *March*.

Look

Look over elſe all thoſe *ten Nowes, or Times* wherein *God* hath engaged himſelf to riſe for his peoples Deliverance, and tell me which of them do you finde wanting upon our Times?

1. *Doe not the people of God* in divers places of the Kingdom (as in other parts of the Chriſtian world) *ſigh and groan under their unſupportable burdens and oppreſſions?*

Surely the cry of the poor and needy, that are plundered and ſtript naked of their ſubſiſtence, the crie of the poor captives, that are made to ſerve the luſts and cruelty of the Enemies of God in their own houſes; the crie of the fatherleſſe children and widdowes, who are wandring up and down *in perill of their lives to ſeek bread to relieve their ſoules, becauſe of the ſword of the wildernſſe*; the cry of violence and oppreſſion, but above all, the crie of *Blood* is gone up to heaven, and *cries in the eares of the Lord of Sabbath*: For if of one righteous *Abels* blood God ſaid unto *Cain, The voice of thy brothers blood (bloods* in the *Hebrew*) *cryeth unto me from the ground*; If every drop of *Abels* blood had a *tongue* to cry to God for *vengeance*, then how much lowder doth the blood of more *innocent perſons* then *Abel* had *drops* of *blood* in his body, powred out in *England* and *Ireland*, like water upon the ground, crie in the eares of a righteous God againſt the *Fratricidious*, yea and *Parricidious Caines* of our times; *Vengeance, vengeance?* Lam. 5. 9. James 5. 4. Gen. 4. 10.

From heaven hath the Lord beheld the earth, even to hear the groaning of the priſoners, &c. his poor hunger-ſtarved priſoners; many of whom have given up the ghoſt for want of bread; and others that ſurviue, forced for hunger to rake the *gutters* and *ſinkes* of their mercileſſe enemies for a little ſtinking food to relieve their dying ſoules. Pſa. 102. 19. 20. Our priſoners at Oxford.

Surely all theſe *ſighs* and *groans* have forced their way into Gods preſence long before this time, Though men do *not* hear, *friends* cannot, and *Enemies* will not; yet God *doth* and *will* hear from the height of his Sanctuary.

Secondly, In the mean time doth not the Enemy carry himſelf, *as if he were more then man?* Surely, *They are corrupt and ſpeak wickedly concerning oppreſſion; they ſpeak loftily, they ſet their mouth againſt the heaven, and their tongue walketh through the earth.* They *will do* this, and they *will do* that; and they *will make* the Pſal. 73. 9, 10.

proudeſt of them *ſtoop*; Yea, have not ſome of them lately, as if they had been *God*, taken upon them to threaten the poor beſieged people of God with *Eternall fire?* Who yet within few houres after, as the Pſalmiſt ſpeaks, *died* like a man; ſlain, as it is conjectured by the hand of a *childe*.

Thirdly, But thirdly, are not theſe enemie and haters of God *grown to a ſtrange and unheard of height of cruelty!* Surly, the very *mercies of theſe wicked men ar cruell.* Plunderings and firings, and down-right murders, are mercies with this Generation (of *men* ſhall I ſay? or *incarnate Divels?*) Oh when the ſtories of theſe *Warres* in *Ireland* and *England* ſhall be reported to the world, poſterity ſhall read and look pale, and be aſtoniſhed and ready to give up the Ghoſt for anguiſh of ſpirit; Yea *Turkes* and *Infidels* ſhall *hear* and be *aſhamed* to ſee themſelves ſo *out-bid* in cruelty, by them that call themſelves *Chriſtians*, and that one upon another. The land before them is as the *Garden of God*, and behinde them like *a deſolate Wilderneſſe*.

Fourthly, And weat is the *Quarrell* all this while, is it not *Religion* and the *Truth* of God? The truth of *Doctrine*, the truth of *Diſcipline*, the truth of *Worſhip*? May not the *Parliament*, and the *Parliaments* friends crie to God; *For thy names ſake, O Lord, are we killed all the day long?* Surely had not the *Goſpel*, and the *Government* of Jeſus Chriſt been precious in their eyes, they might have compounded for their civill Liberties upon infinitely cheaper termes then it hath coſt them already, and yet the Lord knows what it may coſt them more! but whatever it is, or may be, *Happy England* and *happy they* in *England*; that can ſay, *For thy ſake, O Lord are we killed all the day long.* Woe to them to whom God will ſay, when they ly gaſping of their wounds, *Haſt thou not procured theſe things unto thy ſelf?* and ſtand and *laugh at your calamity and mock when your fear comes.*

Ier. 2. 17.

Prov. 1. 26.

Fifthly, But in the next place, are not theſe Enemies, and haters of God as *Blaſphemous* againſt *God*, as they are *outragious* againſt his *people?* You have heard of their blaſpemies, I dare not repeat them, I tremble to think of them: Their blaſphemous *imprecations* of Damnation upon themſelves, are grown now *to be their hope*, their oath now with many of them is, *as*

they

they hope to be damned; and it is nothing now with them to drink *healths*, to the *confuſion* of the *Round-heads Parliament*: unleſſe they may now alſo (I know not how to utter it) drink healths to the *confuſion* of the *Round-heads God*, many other blaſphemies I could tell you of, which the Divell may happily *invent*, but I dare ſay, he dares not *vent*, *for he beleeves and trembles*, neither of which theſe Belials do. *Rabſhecah* was *a punie*, and might have gone to chool to *Oxford*, to have *learned to blaſpheme*, of theſe monſters who have there taken *many degrees* in this black helliih *art*: but I could wiſh they might be caſt into the pit from whence they came, that the ears of poſterity might never be *defiled* nor *offended* with the report of ſuch unheard-of curſedneſſes.

Sixthly, In the midſt of all theſe *blaſphemies* againſt *God* and violences againſt Gods people, are not, or at leſt, were not the true *Proteſtant partie* that cleaves to God and the Parliament *brought very low*? Oh *how low* before the beginning of this Parliament? When the proud imperious Enemy had all the power both of *Common* and *Martiall* Law in their own hands, and not a man found that durſt open his mouth againſt them, but were preſently clapt up *cloſe priſoners*, or ſent into *baniſhment*, &c. How *low* have we been brought, and that more then once, ſince the Parliament ſate, and ſince providence hath put *defenſive Armes* into our hands? How oft have I ſeen men with their hands vpon their Loyns, and pains take hold of them, as upon a woman in travell? How oft have many even of our moſt diſcerning Chriſtians, given all for loſt, meditating, and preparing for flight! How oft have we concluded of our ſelves, (in fits of unbelief) as thoſe captives in Babylon, *Our bones are dryed, and our hope is loſt, we are cut off for our parts?* Ezek. 37. 11. The Lord pardon and *helpe our vnbelief* for Chriſts ſake.

Seventhly, However yet *Sion* and her *ſtones*, *Jeruſalem* and her *afflictions*, (wherewith the Lord hath afflicted her in the day of his fierce anger) findes compaſſion in the eyes and hearts of gods people; while they are ready to bring forth, not only their ſilver and gold, but have been contented to *ſpend* and to be *ſpent*, to engage ſtate, blood, lives, and whatever is dear unto them for the recovery of *Zion* out of the duſt; witneſſe the

Well-affected of this City, who have bled themſelves almoſt into a conſumption, to fill Sions veines; and witneſſe our *Dear Brethren of Scotland*, who have put their lives in their hands to *come forth to the help of the Lord, to the help of the Lord againſt the mighty.* What meanes all thoſe frequent dayes of humiliation, both in publike and private, that are kept in this Citie, and other parts of the Kingdome, where the *Wilde bore* rageth not? Doubtleſſe either they are beſtowed upon the *breaches* and *wounds* of *Sion*, and Gods diſhonours, or elſe we are guilty of the deepeſt hypocriſie that ever people were; in which caſe woe, woe unto us.

Eightly, In theſe alſo, do they not profeſs *to accept of the puniſhment of their Iniquities*: *Juſtifying* God, *judging* themſelves; enquiring into the cauſe of that fierce wrath, that ſmoakes againſt us; and labouring to quench it with their tears, wreſtling with God for grace to anſwer his expectation.

Ninthly, And have not both Nations *joyned themſelves to the Lord in an everlaſting covenant, never to be forgotten?*

Tenthly, And is not *one main deſigne* in that Covenant *Davids vow* and *Oath* to the Lord, that *they will not go into the tabernacle of their houſe, nor go up into their bed, that they will not give ſleep to their eyes, nor ſlumber to their eye-lids till they have found out a place for the Lord, an habitation for the mighty God of Jacob.* Pſal. 132. 2.

Surely beloved Chriſtians, if the people of God be but as cordiall in what they do, as the Enemies of God and his Chriſt are in their deſignes; if the people of God be but as ſincere as they are *buſie* and *active*, there is not one of all theſe *Nowes* mark't out in Scripture for Gods *Riſing* to the help and ſalvation of his Church, but it is to be found upon us and our times, in a *fair* and *Legible character.*

And now Noble Senators, and beloved friends, if *one* of theſe poſtures and *conditions* of the *Church*, or her *Enemies*, have been enough in former times to *Raiſe God* out of his holy habitation, to come forth for the reſcue of his bleeding languiſhing people, how much more (I pray obſerve it) how much more I ſay, when all theſe *Ten* ſeeme as it were by an *happy conſpiracy*, to *meet together*, and *kiſſe each other* in this hour of *Englands Temptation?*

Temptation? may we with an awfull and humble confidence, *conjecture*, if not *conclude*, that;

God is Riſen, God is Riſen: at leaſt

God is Riſing, God is Riſing, for the help of his poor oppreſſed people in *England*.

And if ſo then, as here is a word of *Terror* to *Enemies*, for Gods Riſing is their *ſcattering*, their *flying* time, ſo alſo here is a word of *Exhortation* to all you that are his friends, and I beſeech you ſuffer it. *Uſe.* 2. Terror to the Enemies.

It is the third and laſt *uſe*, an *uſe* of Exhortation.

In generall it is but this one word.

If God be *Riſen*, or *Riſing*;

Then all you that are his friends

Do you Riſe too.

It was the ſalutation of the Antient Chriſtians upon the Lords dayes in the morning; *The Lord is Riſen*, and they ananſwered one another; *The Lord is Riſen indeed*, So may we ſalute and anſwer one another, The Lord is Riſen, The Lord is riſen indeed; and let us withall *ſtir up* and *awaken* one another; Let us *Riſe too*: by our prayers we ſay, *Let God Ariſe*. Now in this word of Exhortation, let me call upon you, and do you call one upon another,

Let all Gods people ariſe, &c.

This is the Uſe in *generall*: But that I may not ſpeak confuſedly, nor give an uncertain ſound, (for then who ſhall prepare himſelf to battel!) it craves leave to divide it ſelf into theſe *Ten* diſtinct *Branches*; whereof the two laſt, ſhall bee the two Branches of the Doctrine that yet remains untoucht, and we ſhall briefly winde up all in *ten words*.

Firſt then, If *God* be *Riſen*, then let us *Riſe in our Obſervations*, take notice what God is *doing in the World*, and take notice what God is *doing here in England*: For ſhame Sirs, let not God *ariſe*, and we lie *ſleeping* in the bed of *ſecurity*, and ſupine *inadvertency*. Awake *Barak*, awake thou ſonne of *Abinoam*; Awake Chriſtians, and obſerve diligently what God is doing, either *with* us, or *for* us.

It is that word which God himſelf cauſes to bee proclaimed before him, when hee ſtirres up himſelf for the help

Zach. 2.13. of his Church. *Bee ſilent all fleſh before the Lord, for the Lord is raiſed up, out of his holy habitation. Silence* is the *note*, or *poſture*, of exact & diligent *attention*; And this God expects from all the *World*, *Be ſilent, oh all fleſh*; much more from his *own people*, when hee is riſen out of his Sanctuary, and gone forth for their Redemption; as if he ſhould ſay, *Peace, be quiet, ſtand ſtill, and behold the ſalvation of the Lord*; Obſerve diligently what God is doing.

How elſe ſhall wee bee able to pray? As one ſayes of Preachers, they ſhould take their Text from Gods works, obſerve what God is doing, and Preach upon that; So I may ſay to Chriſtians, You ſhould make Gods works abroad in the World, the ſubject of your *Prayers*, and *Prayſes* at home; obſerve what God is doing, and *pray* upon it.

An *Inadvertent* Chriſtian, is an *unpraying* Chriſtian.

How elſe ſhall you be able to *know* the Lord, if you obſerve
Iſal.9.16. him not? *The Lord is known by the judgements which he executeth*: An *unobſervant* Chriſtian, is an *ignorant* Chriſtian. *Who*
Pſal.107.1. *ſo is wiſe, and will obſerve theſe things, they ſhall underſtand the loving kindneſſe of the Lord.* The Prophet had been diſcourſing of the works of Providence all the Pſalm through, and builds two Concluſions upon the Premiſſes.

First, *That it is a point of ſpeciall wiſdome, to obſerve what God doth in the various and wonderfull diſpenſations of his providence*: Who ſo is wiſe, will obſerve, &c. *An unobſerving man, or woman is a fool.*

Secondly, *That this obſervation, is the next way to grow into the acquaintance with God, and the knowledge of his loving kindneſſe*: For,

By this means, you may come to ſee all the Attributes of God; his Wiſdome, Power, Goodneſſe, Juſtice, Unchangeableneſſe ſhining forth in the wonderfull, and miraculous deliverances of his Church, and the ſtupendious deſtructions of the Enemies thereof.

By this means, you may come to bee acquainted with the *faithfulneſſe* of God, in *making good the promiſes*.

And by this means, you may come to bee acquainted with Gods *love to you*, in the *anſwers and returns of your prayers*.

Wherefore,

Wherefore, ſince ſo much of *Gods glory*, and *your comfort*, is bound up in this duty, let it be a mighty awakening call to your ſpirits, to *ariſe in your obſervations.*

Secondly, O ye people of God, *riſe in your faith*; Is *God up*, and ſhall our *faith* be *down?* Is *God riſen* out of his holy habitation, and ſhall our *faith* lie in *bed?* What a ſhame is it for Chriſtians, not to beleeve God further then we ſee him! What a ſad thing, that after ſo many cleer diſcoveries of God, in his word, and works, we ſhould not to this day, *have faith enough to carry us from one miracle to another*; to bee toſſed up and down in our hopes, as if God were one day upon his *Throne*, and the other day upon the *threſhold.* Chriſtians, let not the ſhield of faith hang by the walls any longer. Behold, the plots and conſpiracies of your Enemies ſhall be given up to the hands of your faith, there ſhall all your enemies be impriſoned, more then in ſtrong-holds, and fenced Cities. Let your faith bee fetters, and priſons to your adverſaries. Do but ſtudy and obſerve what faith hath done, and what Victories it hath been crowned withall in all Ages; and your hands ſhall be ſtrong: *God crowns faith*, becauſe *faith crowns God.* God loves faith above all other Graces, becauſe if *God put a crown* upon it, the modeſty of faith will come and lay it down at *Gods* feet; *Not unto us, O Lord, not unto us, but to thy Name give the praiſe.* Why ſhould your hearts fail you: It is an awakening word, and remember it, I beſeech you: *As for God his way is perfect, hee is a buckler to all that truſt in him: q. d.* Follow God in the way of his *promiſes*, and *providence*, and you ſhall finde no *crooked turning* in it from one end to another; you ſhal not finde *God* ſtepping *one foot awry*; *The word of the Lord is tried*; there be millions of Saints that have tried it in all ages, and will be ready to bring in their *letters-teſtimoniall* for the truth of it; *Hee is a buckler to all thoſe that put their truſt in him*; Hee hath been *Armour of proof* to all thoſe that have truſted in his protection, which hath rendred them *invulnerable, invincible*, againſt all the Gun-ſhot and Artillery of men and devills. There is not a man to be found that can ſay, *I have truſted in God and hee deceived me*; no ſaith *David, Thou never faileſt them that ſeek thee.* The ſumme is thus much; *You may trug God if you will and be ſafe; if not, ſecure your ſelves better where you can.*

2. Pſal. 115. 1. Pſal. 18. 30. Pſal. 9. 10.

Sirs,

Sirs, I beſeech you, after ſo much experience of *God*, both *others*, and *our own*, let not *God* have cauſe to complain of us,
Numb. 14.11. as once of that people in the Wilderneſſe; *How long will this people provoke mee, and how long will it be ere they beleeve mee, for all the ſignes which I have ſhewed among them?* If after all this, *England* ſhould periſh, which *God* forbid, this ſhall bee our Epitaph.

Matth. 13.ult. *Hee could not do many mighty works there, becauſe of their vnbelief.*

Riſe therefore in your faith.

3. Thirdly, *Riſe in your courage, and reſolution*, for behold, *God is riſen*, and ſeems to encourage us, as once his Iſrael; *Fear not*
Iſaiah 41.14. *thou Worm Jacob, &c.* What can bee more *inconſiderable* then *a Worm?* and yet fear not thou worm *Jacob*; fear not thou worm *England:* A *Worm*, and a *God* ſhall be hard enough for all the World. *Thou ſhalt threſh the mountains, and beat them ſmall, and ſhalt make the hils as chaffe.* It is ſtrange work that a *Worm* ſhall make with the *Mountains*, when God ſtands by it.

It is the charge that God gives to all his *Worthies*, and *Commanders*, when they go out *to Battell*; this is the *Word* (*FEAR NOT*) And indeed Brethren, what is there in the Enemy, that we ſhould fear? Why ſhould we *fear them*, that *fear not God?* Their *cauſe* is *damn'd*, there *conſciences* are *damn'd*; Do you not hear how they rave for their own damnation; their *power*, and *policie*, their *combinations*, and all their *preparations* cannot ſtand before you: See them all ſufficiently jeered,
Iſaiah 8.9. by the people of God: *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces, and give ear all ye of farre Countreys, gird your ſelves, and yee ſhall be broken in pieces; gird your ſelves, and yee ſhall bee broken in pieces*, why? how comes it to paſſe that they are ſo contemptible? the reaſon is given *verſe* 10. *Immanuel, for God is with us*, God is *Riſen*, *fear* them not: Truely all the *counſels*, and *conſpiracies*, and *tumult*, and *rage*, of the enemies, are no more, then if you ſhould ſee *a mad man ſtand upon his head, and ſhake his heels againſt the Sun.*

Courage, courage, Noble Senators, Worthy Commanders, courage Chriſtians, God is *riſen*, and Gods *riſing time*, ſhall bee
Pſal. 2. their *ſcattering*, their *flying time*; Then ſhall hee *ſpeak to them*

in

in his wrath, and vex them in his ſore diſpleaſure, and make the proudeſt of them know that he hath ſet *his Chriſt King upon his Holy Hill:*

Alas what is the *Chaffe* and the *ſmoake* when the *Winde* riſeth, what the clouds when the *Sun* riſeth? What *wax* and *ſtubble*, When the *fire* riſeth? Behold, *as ſmoake is driven away*, ſo the haters of God ſhall be driven away; *as the wax melteth before the fire, ſo the wicked ſhall periſh at the preſence of God.* Ariſe in your courage, and the Lord ſhall make good that propheſie, *Behold, the people ſhall riſe up as a great Lion, and lift up himſelf as a young Lion; he ſhall not lie down till he eat of the prey, and drink of the blood of the ſlain.* Pſal. 68. 2. Numb. 23. 24.

Fourthly, If God be Riſen, *Riſe in your zeal*, riſe in your zeal. A patcht pie'd reformation will not anſwer Gods expectation; *Moſes* reſolution was worthy your Imitation, *we will not leave an Hoof behinde us.* In the building of the Temple there was not a *board* or a *pin* or a *nail* of the *old Tabernacle* vſed. Exod. 10. 26.

The Churches Reformation is called the *New-heaven*, and the *New-earth*, as for *difficultie*, ſo for *beauty* and *perfection*: Worthy Senators, remember that caution of the Apoſtle; *It is good to be zealouſly affected alwaies in a good thing*: if ever any *work* was worth your zeal, the work you have in hand is; Riſe in your zeal; *zeal is good in a good cauſe.* Gal. 4. 18.

Fifthly, *Riſe in your bounty*, you have done *much*, do *more*; you have gone *high*, goe *higher* ſtill; Say as *David*, *I will be more vile, &c.* So you, I will be yet *more liberall*, I will be yet *more for God*, Away with thoſe *ſhifts* and carnall *pretences* (*what ſhall I leave for my wife and children*) I have ſo much *owing me, and cannot get in my debts*: *trading is not as it hath been*; *I am out thus much already*; They are (for the moſt part) but the Churles Inſtruments of which the Holy Ghoſt ſpeaketh. *The Inſtruments of the Churle are cruell, he deviſeth wicked deviſes to deſtroy the poor with lying words.* Hear this Oh ye *covetous Mammoniſts*, who withhold your money and eſtates, when it is in the power of your hands to help, to help the Lord and the Kingdom, againſt the mighty; The holy Ghoſt puts you amongſt *Theeves* and *Murderers*; you are liſted among the *Anti-chriſtian* Iſa. 32. 7.

Enemies of Jeſus Chriſt who *deſtroy his poore people*: he that doth not *ſave life* when he may, *deſtroies* it: While in the mean time, of the willing people hear what God ſpeaks: *But the liberall man deviſeth liberall things*: he deviſeth how he may ſerve the Cauſe, he ſtudies which way he may do moſt good: You would think that were the next way to be undone, but mark what followes, *by liberall things he ſhall ſtand, &c.* Chriſtians be of good cheere, you that have been *liberall* to the Cauſe, even not
2. Cor. 8. 3. only *to your power*, but *beyond your power*; This is not the way to *undoe* your families, but to *preſerve* them, *by liberall things ſhall England ſtand*, by *liberall things ſhall London ſtand*, be of good cheere, who ever thou art that haſt *ſpent thy ſelf* for God and his Cauſe, you have not only *the publike faith of the Kingdome* but the *publike faith of Heaven alſo*, for repaiment with advantage (*by liberall things he ſhall ſtand*) time may come, when what thou haſt lent to Chriſt and his Cauſe, may be all the livelyhood for thee and thy family to ſubſiſt on: when the reſt may bee plundered or burnt or taken away by violence, this may be thy ſtocke; and behold then it ſhall not repent thee of thy *Liberality*. If the Parliament ſhould never pay us a fatthing, yet if all that *God is worth* in heaven or earth, be able to make thee ſatisfaction, thou ſhalt not be a looſer by thy bounty. And truly if God by this Parliament will give us but a *Reformation*, a *through* and *ſetled Reformation*, theſe Worthies will not die in our debts; yea though we ſhould not live to ſee it, yet if our *little ones*, may be brought into that *good land*, we ſhall have no cauſe to repent of our bargain: I pray God, while the poore well-affected inherit the *Praiſe* with the *poore widow*, ſome rich *covetous Mammoniſts* do not carry away the *curſe* with *Meroz*; If you would not, *Riſe in your bounty*.

Sixthly, *Let us Riſe in our Patience*; we think perhaps we have *waited long*, and yet our deliverance comes not; but if God will have us wait *longer*, and *longer yet*, let us remember, we wait not ſo long *on God*, as God hath waited *on us*: and if we have put God to *his How-longs?* It is but a juſt and eaſie cenſure if God put us to our *How-longs?* And yet beleeve it Chriſti-
Jer. 30. 18. ans, this preſent time we do not ſo much *waite for God*, as *God waites for us*. *The Lord waits to be gracious*. The Lord doth but

waite

waite for our *faith*, and our *humiliation*, and our *reall Reformation*; were *we fit for it*, Deliverance ſhould not tarry an hour longer. Let us not make *more haſte* out of our troubles, *then good ſpeed*; but remember who hath ſaid, *It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord*, It is good for a *man*, and it is good for a *Nation*, it is for a *people* to wait quietly for the ſalvation of the Lord; ſo did *Jacob* till his very *dying day*, on *his death-bed* he could ſay, *I have waited for thy ſalvation, O Lord*, we ſay it is *good to be delivered*, it is *good to have peace*; it were *good to have our trading again*, I but what ſaith God? It is *good to waite*, it is *good to bear the yoke*, it is *good to put ones mouth in the duſt, if ſo be there may be hope:* Lam. 3. 26. Gene. 49. 18. verſes 27. 28.

It is ſo indeed, and a *good reaſon* is given of it, Verſ. 25. *The Lord is good to them that wait for him, to the ſoul that ſeeketh him*, That is, The Lord is better to ſuch a people then *victory*; The Lord is better then *peace*; The Lord is better then *trading*, &c. The Lord is better to ſuch a ſoul then a *cure*, if they be ſick; Then *enlargement*, if in priſon; then a *Ranſome*, if in the *Enemies hand*; better then a *Deliverance*, be they under *what affliction ſoever*. Oh friends, that you would ſtudy this Text! that you knew *experimentally* this truth! Yea, Oh if you would but *ſtudie* to know it truly well may the *Lord himſelf* be better, for even *a waiting frame of heart it ſelf* is better then any of theſe; for all theſe are but *gifts*, *a waiting frame of ſpirit is a grace*; a people or perſon may have all theſe deliverances *and periſh*, never ſee Gods face; but there is none that poſſeſſeth ſuch a frame of Spirit, but he hath *God to be his portion*: it ſprang from the fountain of *Gods ſpeciall love* in Chriſt, and it will *carry* the ſoul back *thither* again.

And therefore remember that counſell of the Apoſtle, *Let patience have her perfect work*. There is a *work* of patience; and there is a *perfect work*: for to ſtay and waite a yeer or two for a deliverance, is a *work* of *patience*, to bear ſmall trialls, and great trials is a *work* of *patience*, but to bear the *greateſt* trials, and to bear them as long as God will have them lie; *to waite patiently till the coming of the Lord*, (*i. e.*) till he come, and bring with him the mercie and Salvation, prayed for, and waited for, this Iam. 1. 4. Chap. 5 7, 8.

is a *work* and a *perfect work of patience*. The Lord give us this, and it will be the greateſt kindneſſe that God can do for us.

Well, ſtudy it, pray for it; that as the *trialls* ſhall *ariſe*, ſo our
Pſal.27.vlt. *patience* may *ariſe alſo*: Let us be often renewing *Davids* charge upon our ſoules. *Wait thou on the Lord, be of good courage and he ſhall ſtrengthen thy heart, wait I ſay on the Lord.*

Riſe in your patience.

Seventhly, *Riſe in your mutuall love one towards another*; God is Riſen up *againſt our Enemies*, ſhall we *riſe up one againſt another?* God forbid: Hear the Apoſtle;

Gal.5.15. *If ye bite and devour one another, take heed ye be not conſumed one of another.* Truly friends, it were better the *Cavaleeres ſhould deſtroy us*, then ever it ſhould be reported abroad in the world, that *praying Chriſtians did deſtroy and devour one another: it would be leſſe ſcandall and reproach to Chriſt and his Goſpell.*

For the diviſions of Reuben there are great thoughts of heart; for the *diviſions* of *London*, and the *Miniſters* and *profeſſors* in *London*, and elſewhere, are great *ſearchings of heart*; I profeſſe to you Sirs, I fear them more, then I do all the power and policie of the blaſphemous Enemie; Yea, I know they promiſe themſelves more *from our diviſions*; then they do *from all* their *own combinations*. Let us ſtudy I beſeech you to diſappoint and baffle their expectations. To that end hear the Apoſtle moſt pathe-
Phil.2.1,2. tically wooing of you, *If there be any conſolation in Chriſt, if any comfort of love; if any fellowſhip of the ſpirit, if any bowels, and mercies; Fulfill ye my joy, that ye be like minded, having the ſame love, being of one accord, of one mind.* If you cannot hit it to be of one *minde*, yet I beſeech you labour to be of *one heart*: why ſhould we not?

One body, one *Spirit*, one *Hope*, one *Faith*, one *Lord*, one
Epheſ 4.4,5,6. *Baptiſme*; one *God*, one *Father* of all, who is *above* all, *through* all, *in* all; yea (at this preſent) One common Anti-chriſtian *Enemie*; One *Cauſe*, one *end*, are not here *Ones* enough to make us *one* too? I remember a ſad complaint of *Auguſtine*, of the Chriſtians of his time; and we are ſo unhappy as to revive it: *The Heathen* (ſaith he) *have many gods, and falſe Gods, and*

yet

yet they can agree, but Chriſtians have but one God, and the true God, and they fall together by the eares. This was his Lamentation, and this may be our Lamentation. Chriſtians, you that love the peace and welfare of *Sion*, labour to be *healers* of theſe *breaches*; while too too many make it their deſigne to caſt on *oyle*, (and I know from whence they are ſet on work, even from *Hell* and *Oxford*) make it your buſineſſe to caſt *water* on theſe coales, leaſt at length they break out into *devouring flames* and there be none to quench them. At leaſt, if the multitude ſhould be ſo mad as to foment their own ruine, yet let the leaders of the people *ſtudie to preſerve the unity of the ſpirit, in the bond of peace*: Oh that thoſe *Caleſtiall Luminaries*, that ſhine upon inferiour bodies, with ſo ſweet and enlivening influence, ſhould look upon one another ſometime with *a Malignant aſpect*. I could be contented with all my ſoul, to give the beſt blood that runs next my heart, for the reconciling of theſe *uncomely, unnaturall*, (I had almoſt ſaid *unneceſſary* differences among Brethren, were it not to widen that diſtance, I would compoſe) But there is *better blood* paid for this purchaſe already, *infinitely better* blood, and my prayer and hope ſhall be that that *blood* which hath been effectuall to the *Reconciling* of us, *to God the Father*, may be *efficacious* alſo *to reconcile us one to another, till we come into the unity of Faith, and of the knowledge of the Son of God, unto the perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt.*

Well. *Ariſe in Love.*

Eighthly, *Ariſe in Holineſſe*: Our *Holy* God *is Riſen* let us ariſe in Holineſſe; let us labour *to be holy as he is holy*; that an *Holy God* may finde us an *holy people* and take delight to walk in the midſt of us: and *may not be aſhamed to be called our God*; we have contented our ſelves long enough with *Formes*, *Formes* of prayer, and formes of duties, and * *formes* of knowledge, and a * *forme* of Godlineſſe: Let us now labour for the *power of Godlineſſe*; To be Chriſtians in good earneſt, not in *word* only but in the *purity* and the *power* of the Goſpel of Jeſus Chriſt.

1 Pet. 1. 15.

Heb. 11. 16.

* Rom. 2. 20.
* 2 Tim. 1. 5.

Add to your faith, vertue, and to your vertue knowledge, and to your knowledge, temperance; and to your temperance patience, and to patience, godlineſſe; and to godlineſſe, brotherly kindneſſe,

2 Pet. 1. 5, 6, 7.

kindneſſe, and to brotherly kindneſſe, charity. Chriſtians, ſtudy *your additions*, be ſtill *adding duty, to duty*; one *grace* to *another*; one *degree* of grace to *another*, and the *exerciſe* of one grace to another.

Content not your ſelves with your former *ſtints* in profeſſion, and with your wonted *formes* of godlineſſe; get *Pauls* ambition; *I forget the things that are behinde, and I preſſe forward toward the mark of the high calling of God in Chriſt Jeſus. If by any meanes I might attain to the reſurrection of the dead.* He knew there would bee *perfection* in the *Reſurrection*, and if it were poſſible hee would fain have attained to it on *this ſide the grave*; hee knew there was ſtill more to be attained unto then he *had attained*, and therefore *hee preſt forward* ſtill, ſtriving to bee as holy as the condition of mortality was capable of. *O let the ſame minde be in you, as was in Paul:* I tell you, *our grace* is not *ſufficient* for the *the times wee live in* already; wee are not *godly* enough, for the *deliverances* wee have had already; nor for the *Ordinances* which we now enjoy. You call for *purer Ordinances*, and *more refined Congregations*, when as alas, your holineſſe is not high enough for the preſent; and how then will you hold out with a pure and perfect reformation: I tell you, if you have purer Ordinances; and more powerfull Preaching, and if you do not labour for *holineſſe proportionable*, your condition will be far worſe then ever it was; if God give you *new heavens*, and a *new earth*, and you get not *new hearts*, you are undone.

Pſal. 3:13. Verſe 11.

Ninthly, *Let us Riſe in prayer*; Our *God is riſen*, and hath done great things for us, whereof wee are glad. Let us follow him with *Jacob-like importunity*, and reſolve *not to let him go, till he bleſſe us*; till he bleſſe us with the *perfecting* of the work he hath begun *in* us, and *for* us: We have *prayed*, let us pray yet *oftner, longer, lowder*; let us *beſiege heaven* with our prayers, and *take it by violence.* Let us carry our ſelves ſo (with holy reverence be it ſpoken) that God may never look to have an houres *reſt*, till hee *give reſt* to *Sion*: * *With ſuch violence, God is well pleaſed.*

* *Vis iſta non ingrata eſt Deo, ſed vehementer accepta. Bern.*

I have certainly obſerved a fault among Chriſtians; and that is, when they obſerve *a mercy comming*, they begin to *withdraw*

prayer,

prayer, and cool in their fervencie and importunity. I wiſh from my ſoul, this may not be the fruit of the Victories which *God* hath lately given us in *Cheſhire*, in the *North*, in the *Weſt*, &c. whereas Chriſtians ſhould then double their importunity, and with their Saviour, *pray yet more fervently*. The behaviour of the Saints in this Kinde is very obſerveable, towards the end of the 70. yeeres *Captivity* in *Babylon*, when one would have thought that the ſtrength of *the Spirit of propheſie* that began then to ſtir in thoſe times would have *delivered* the Jewes alone out of thoſe *throwes* and *panges*, without the help of prayer, yet even then doth *Daniel give himſelf up to faſting and prayer*: And about that time, Interpreters do conceive, either *Daniel himſelf*, or ſome other of the *Prophets*, did in the behalf of the Church pen the 102. Pſalme, as *a modell* upon which the people of God in captivity ſhould forme their prayers, that *God would ariſe and have mercy upon Sion*; The whole Pſalme is nothing elſe but a Bedroll of *Arguments* wherewith thoſe children of *Jacob* ſhould wreſtle with God for the accompliſhment of that great *expiring promiſe*; and ſo the Spouſe in the Revelations, the *nearer* her *Bridegroome* was, the *more pathetically* ſhe importunes his *coming*, *I come quickly* ſayes the Bridegroome; yea and to put it out of doubt, he ſets his *ſeal* to it, *ſurely* I come quickly: Yet not content with this, the Spouſe ecchoe's this *promiſe* back again with the voice of an holy reſtleſſe impatience of any delay, *Even ſo come Lord Jeſus*. And it is no more then is commanded all beleevers; *Looking for, and haſtening to the coming of the day of God*, the *Greeke* reads it, haſtening the coming, &c. Let us learn this holy impatience & importunity, in haſtning the coming of this *day of God*, for *Englands full*, and *perfect Deliverance* and *Reformation*; You that are the Lords remembrancers, ariſe and *give the Lord no reſt till he eſtabliſh* and *make* this our *Jeruſalem a praiſe in the midſt of the earth*.

Dan. 9. 1, 2.

Revel. 22. 20.

Verſ. 21.

2 Pet. 3. 12. σπεύδοντας τὴν παρουσίαν, &c. *properantes adventum.*

Iſa 62. 8, 9.

This ſhould have been the firſt branch of the Sixth Doctrine.

Let God Ariſe.

Let us make it our daily *uſe*. The Text gives you;

Motives. ſc:

Firſt, That Generation againſt which we pray, are not onely

only *our Enemies*, but *Gods too*, *His Enemies*, Them *that hate him.*

Secondly, They are alreadie *Doom'd* and *Damned* to destruction; *They shall be scattered*; *They shall flie*, *They shall be driven away*; *They shall melt*, *They shall perish.*

Thirdly, All this may be easily done; it is but God *Rising*, there needs no more but Gods, *appearance*, let God but shew himself in the field, and they are all but dead men.

With these arguments strengthen your *weak hands* and *feeble knees*, to wrestle with God, as Marriners, the neerer the *Ancor* comes into the ship the *harder they pull*, the *lowder they cry*; So do ye with the *Anchor* of *Hope*, now drawing neer, &c.

There is certainly *a spirit of Prophesie*, stirring in these times, and *labouring* to the *birth*; Oh now if the *Spirit* of prayer come in to the *Travell* and bestir it self mightily, I am humbly confident it will not be long ere the *Church of God* in these Kingdomes, be delivered of a *Man-childe*, *the birth whereof*, will make us *forget all our labour and sorrow.*

Tenthly, Interim let us *Rise in our Praise and thanksgivings.*

God is Risen, and hath done great things for us already, whereof were glad; and for which we have great cause to *Rise in our Thankfulnesse.*

This also is a duty in the Text, the words being spoken by way of *praise* as well as of *prayer.* The whole psalme is nothing else but a *Triumph* for the bringing home of the *Arke* and the setting of it up in his place, as also for the celebration of those many *victories* and *Salvations* which God had vouchsafed the Church under *Davids* Government: And so this should have been a second branch, in the Seventh *Doctrine*, in the Text, but let us make it up into an *Use*; and the Lord make us yet more *cordiall* and *skilfull* in this heavenly Angelicall dutie. He hath *exalted us*, let us *exalt him*, it was *Davids* resolution, *I will extoll thee O God for thou hast lifted me up, &c.*

Let us cloath our selves with the same resolution; And,

Let us exalt God. And that,

First, *In our thoughts*; Get *great*, and *good*, and *high* thoughts of

of God, let us be taken up in the admiration of his Wiſdome, Power, Faithfulneſſe, and All-ſufficiency, &c. God is *awak't out of ſleep, like a mighty man refreſh't with wine*; Pſa.103.1.vlt. Let us awaken and call up all within us to praiſe the Lord; our *memoris* to *recount* the worthy acts of the Lord; our *underſta-dings* to *conſider* them; Let us do with Deliverances as you do with your Watches, take them in pieces, and view the ſeverall materials and contrivances of them: Let us call up our *Wills* to *praiſe* God; *I will praiſe thee, O my God*; our *affections* to *ſolace* them in the *contemplation* of the wonders of mercy done for us: Oh that we could *Work our hearts* ſo into the thoughts of *God* and his *Workes*, that we could ſay with *David*. *How precious are thy thoughts to me, O God? How great is the ſumme of them, they are more in number then the ſand, when I awake I am ſtill with thee.* Pſal 139.17,19

Secondly, Let us *exalt him in our mouthes*; *I cryed to him with my mouth and hee was extolled with my tongue*; If we have *cried* to him with our *mouthes*, and he hath heard, and anſwered, it is but our duty we ſhould *extoll him with our tongue*: and we may ſay ſo; *Wee have called, and hee hath anſwered*; *We have cried, and he hath ſaid, here I am.* Yea behold, while this day wee have been preſenting our ſupplications unto him he hath ſent in a *ſpeedy* and a *rich* return of prayer, in vouchſafing a wonderfull and ſtupendious *Deliverance* and *Victorie*, to our *Noble Generall*, and the *Forces* with him yonder at *Edge-Hill*, the certainty and ſome prticulars whereof at this inſtant God hath ſent me hither, by an * *Honourable hand*: God herein having done himſelf, and us that honour that he did to *Daniel*, Dan. 9. 23. *At the beginning of thy ſupplication the command came forth.* Yea before we were *preparing our prayers*, God hath been *preparing an anſwer*, full of *wonder and mercy*. *By terrible things in Righteouſneſſe haſt thou anſwered us, O God of our ſalvation.* Pſal.66.17.

*At this moment the *Lord Wharton*, ſent up to me in the pulpit the firſt relation of the victory at Edge Hill which then I read, to the great ſatisfaction and admiration of the whole Congreation; abundance of teares being ſhed for joy.

Chriſtians, God you ſee is Riſen he hath ſtirr'd *up his glory*, let us *awake* our *Glory*, our *tongus* to trumpet forth his praiſes. *Awake my glory, awake Pſalterie and Harp, I my ſelf will awake right early*; Behold God hath turnd our *day of Hmili-* Pſal.65.5.

ation, into a *day of Thanksgiving*, and ſo hath fulfilled that pro-
Pſal.125.6. miſe, *They that ſow in tears, ſhall reap in joy, &c.* We that ſow-
ed in tears, in the *morning*, do reap in joy in this our *evening*;
A quick return: Shall not wee for this, go on with the *Pſal-*
Pſal. 57. 9,10, 11. *miſts* reſolution; *I will praiſe thee, O Lord, among the people, I will ſing to thee among the nations: For thy mercy is great unto the heavens, and thy truth unto the cloudes: Bee thou exalted, O God, above the heavens, and thy glory above all the earth.*

O that the *fathers* would be telling their *children*, and one Chriſtian be making over the report unto another, of the righteous Acts of the Lord; Oh that to the *perpetuating* of the *memory* of Gods loving kindeneſſe, wee would all put our ſelves
Iſa.63.7. under the Prophet *Iſaiahs Engagement*; *I will mention the loving kindneſſe of the Lord, and the prayſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſſe towards the houſe of Iſrael, which hee hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes.*

Pſal.71.15. And again, that of the Pſalmiſt; *My mouth ſhall ſhew forth thy righteouſneſſe, and holy ſalvation all the day, for I know not the numbers thereof.*

Pſal.33.1. *Rejoyce in the Lord, O ye righteous, for praiſe is comely for the upright, &c.*

Thirdly, and laſtly, Let us *exalt God in our lives*. Take heed, I beſeech you, of *honouring* God in our *duties*, and *diſhonouring* of him in our *converſations*, of exalting of him with our *tongues*, and caſting him down in our *lives*: This were to imitate thoſe wretched *Iews*, who carried up our Saviour to the *top of the Mountain*, that they might throw him down the *precipice*, and *break his neck*: Let not our *lives* give the *lie* to our *duties*. Walk becommingly to your mercies, and becommingly to your duties. Let an holy, ſweet, gracious, converſation be the *Paraphraſe* of our duties, and a *Comment* upon our dayes of Humiliation, and Thankſgiving: I will conclude with that earneſt *obſecration*, and obteſtation of the Apoſtle.

Rom.12.1. *I beſeech you therefore brethren, by the mercies of God, that you preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.*

It

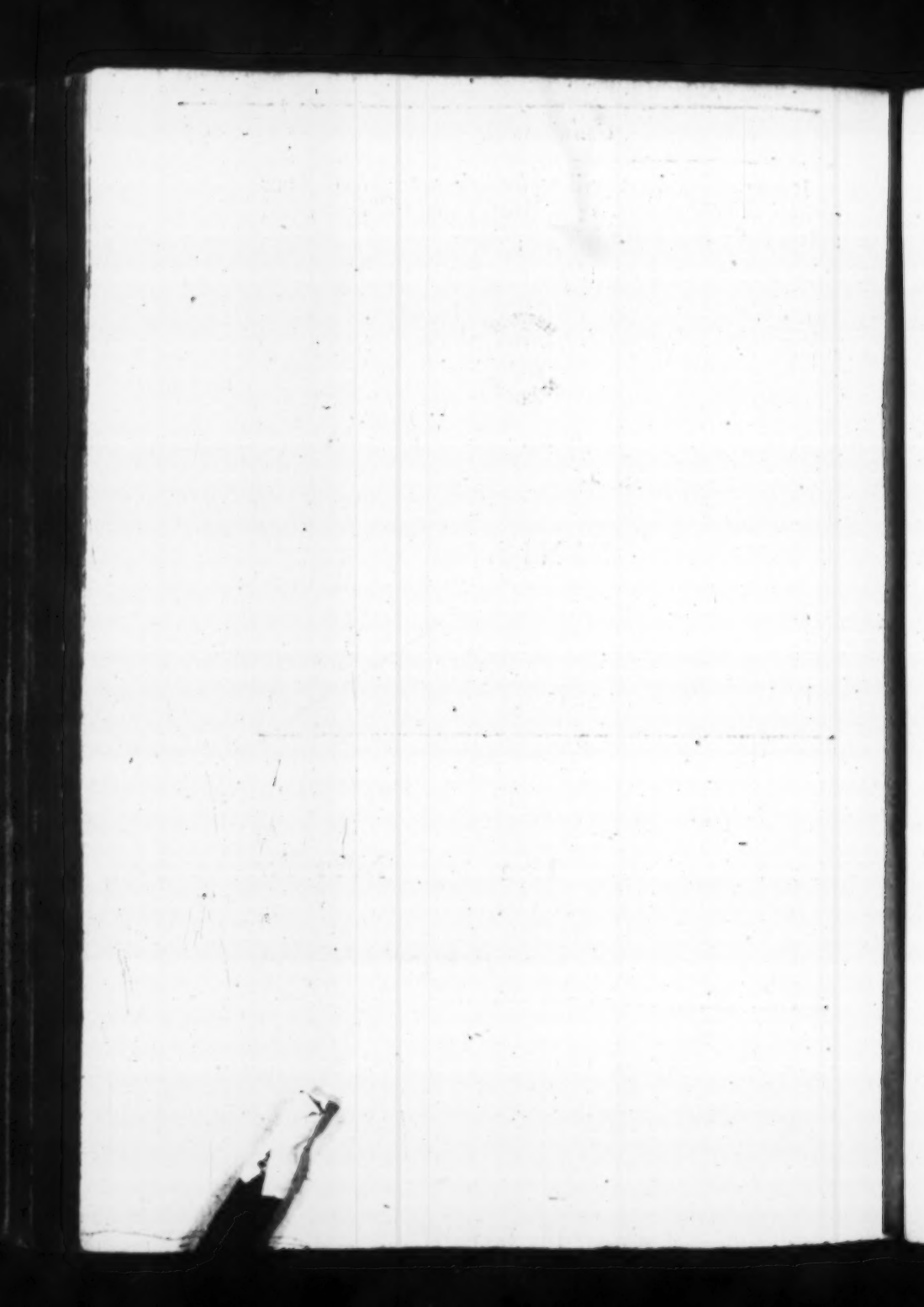
It is *unreaſonable*, as well as *irreligious*, to give *God* our *mouthes*, and *ſinne* our *lives*; to give the *dead* ſacrifice to *God*, and the *living* ſacrifice to the *devill*.

God hath *done all*, let him *have all*; Our { *Hearts*, *Mouthes*, *Lives*.

When God *doth* great things *for us*, hee *expects* great things *from us*, and if wee labour not to anſwer his expectations wee are undone. *Conſider what I ſay, and the Lord give you a right underſtanding in all things.* 2 Tim 2.7.

Amen.

FINIS.



November 17. 1640 — { Doctor Burgeſſe, Jer. 50. 5. / Maſter Marſhall, 2 Chron. 15. 2.

Before the recieving of the Sacrament.

Novemb. 29. — Mr. Gauden, Zach. 8. 19.

At the thanksgiving of the Union, betwixt England *and* Scotland.

September 7. 1641 — { Mr. Marſhall, Pſal. 124. 6, 7, 8. / Mr. Burroughs, Iſai. 66. 10.

— *November.* 5. — Dr. Burgeſſe, Pſal. 76. 10.

Decemb. 22. 1641 — { Mr. Calamy, Jerem. 18. 7, 8. / Mr. Marſhall, 2 Kings 23. 25, 26.

February — 23. 1641 — { Mr. Calamy, Ezek. 36. 32. / Mr. Marſhall Judg. 5. 23.

March 30. 1642 — { Dr. Burgeſſe, *not Printed*, Jerem. 4. 14. / Mr. Aſh, Pſalm 9. 9.

Aprill 27. 1642 — { Mr. Thomas Goodwyn, Zach. 4. 6, 7, 8. / Mr. Carryll, Revel. 2. 2, 3.

May 25. 1642 — { Mr. Harris, Luke 18. 6, 7, 8. / Mr. Ob. Sedgwich, Jerem. 4. 3.

June 29. 1642 — { Dr. Gouge, Nehem. 5. 19. / Mr. William Sedgwich. Iſaiah 62. 7.

July

July 27. 1642. — Mr. Reynolds, Hoſea 14.8. / Mr. Hill, Proverbs 23.23.

Auguſt 31. 1642 — Dr. Downing, *not Printed*, 2 Theſ. 3.2. / Mr. Carter, Judges 20.26,27,28.

Septemb. 28. 1642. — Mr. Hodges, Pſalm 113. 5,6. / Mr. Wilſon, Hebrews 11. 30.

October 26. 1642. — Dr. Temple, Pſalm 2.6. / Mr. Caſe, Pſalm 68.1.

Novemb. 5. M. Newcomen, Nehem. 4.11.

Novemb. 28. 1642 — Mr. Herle, Zachary 8. 19. / Mr. Vines, Numb. 14. 24.

Decemb. 28. 1642 — Mr. Valentine, Zepha. 3. 8. / Mr. Corbet, 1. Corinthians 1. 27.

January 25. 1642. — Mr. Arrowſmith, Leviticus 26.25. / Mr. Whittaker, Haggai 2. 7.

February 22. 1642. — Mr. Bridges, 2 Sam. 19 5,6,7,8. / Mr. Ellis, Micah 5. 5.

March 29. 1643 — Mr. Gibons, *not Printed*, / Mr. Lightfoot, Luke 1. 14.

April 26. 1643 — Mr. Ley, Jeremy 4. 21. 22. / Mr. Greenhill, Matthew 3. 10.

May 31. 1643 — Mr. Perne, Micah. 4. 5. / Mr. Cheinell, Zachary 2. 7.

Thankſ-

Thanksgiving Sermons, for the discovery of a dangerous and bloody Designe, tending to the utter subversion of the Parliament and the Famous City of *London*.

Before the Lords.

June 15. 1643 — Mr. Calamy, Ioshua 24. 15.
Mr. Herle, Psalm. 95. 1.

Before the Commons.

Mr. Marshall, Revelation 15. 2 3, 4.
Mr. Obadiah Sedgwick, Ester 9. 1.

June 28. 1643 — Mr. Carter, Exodus 32. 9, 10.
Mr. Palmer, Esther. 4. 13, 14.

At a Fast before both Houses, and the Assembly of Divines.

July 7. 1644 — Mr. Bowles, *John.* 2. 7.
Mr. Newcomen, Isaiah 62. 67.

At an extraordinary Fast.

July 21. 1643 — Mr. Hill, Revelation 12. 11.
Mr. Spurstow, 1 Samuel 7. 6.
Mr. Vines *not Printed.*

July 26. 1643 — Mr. Conant, Jer. 30. 7.
Mr. Sympson, Isaiah 4. 5.

August 30 1643 — Mr. Tuckney, Jerem. 8. 22.
Mr. Coleman, Jerem. 8. 20.

September 27 1643 — Mr. Chambers, Zach. 7. 5, 6.
Mr. Anthony Burges, Mark 1. 2, 3.

At the taking of the Covenant of the three Kingdomes.

——— *September*, 29. Mr. Coleman, Jer. 30. 21.

——— *October*, 6. Mr. Carill, Nehem. 9. 38.

October 25. 1643 — Mr. Wilkinson, Zach. 1. 18, 19, 20, 21.
Mr. Salwey, 1 King. 18. 21.

Novemb.

Novemb. 29. 1643 — Mr. Mew, Isaiah 42. 24, 25. Mr. Bridge, Zach. 1. 18, 19, 20, 21. and Chap. 2. 1.

At the Funerall of Mr. Pym.

December, 15. — Mr. Marshall, Mich. 7. 1, 2.

Decemb. 27, 1643 — Mr. Henderson, Ezra 7. 23. Mr. Strickland, Isaiah 10. 12.

January 31, 1643 — Mr. Cawdrey, Prov. 29. 8. Mr. Rutherfurd, Dan. 6. 26.

February 28. 1643 — Mr. Baylie, Zach. 3. 1, 2. Mr. Young, Psal. 31. 24.

March 27, 1644 — Mr. Gillespie, Ezek. 43. 11. Mr. Bond, Isaiah 45. 15.

At the Thanksgiving, for the Victory given to our Forces, under Sir William Waller, *and Sir* William Balfore, *over Sir* Ralph Hoptons *Army.*

April. 9. 1644 — Mr. Sedgwick, Psalm. 3. 8. Mr. Case Daniel. 11. 32.

At the thanksgiving, for the Victory given to the forces under the Command of the Noble Lord *Fairfax* at *Selby* in *Yorke Shire.*

April 23. 1644 — Mr. Perne, Exodus. 34. 6. Mr. Carryl, Revelations 11. 16, 17.

April. 24. 1644. — Dr. Staunton, Deut. 32. 31. Mr. Greene, Nehemiah. 1. 3, 4.

FINIS.

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A true Declaration OF KINGSTONS

Entertainment of the Cavaliers the on 13. of *November* when they entred the Towne, with ringing of Bels for joy.

AND

How afterwards the Cavaliers did requite them at their departure, making no distinction betweene the Malignant and well-affected.

Being a worthy President and fore-warning, for all Cities and Townes to observe upon the like occasion.



LONDON,
[*Novem.* 22.] Printed by *T. F.* for *R. C.* 1642.

A true Declaration of KINGSTONS

Procedings of the Cavaliers the 15. of March when they entred the Town with their Forces.

AND

How afterwards the Cavaliers did requite them at their departure, making no distinction betwixt Malignant and well affected.

Being a worthy Precedent and fore-warning for all Cities and Towns to observe upon the like occasion.



LONDON,
[Decem. 22.] Printed by T. R. for N. C. 1642.

A true Declaration of the Cavaliers proceedings at *Kingston*.

Reader,

You may first take into consideration, that there must needs be treachery, or double dealing, by some of the Parliaments Commaneers in these proceedings, for things could not so unfortunately happen as since appeareth.

There was on Saturday night a poore labouring man a hedging somewhat late in the field, and before his Departure he saw about 200. Horsemen Cavaliers come to to the Lorde *Worcestors* House, some three miles from *Kingston*, this poore man left his labour, and followed the Cavaliers to the Parke Gate, where he saw them all Housed and dispersed in all the Lodges in both the Lord *Worcesters* Parkes, and there was great merriment, and Lights in all the Roomes of the Houses, this poore man hoping to have reward, came to *Kingston*, and certified the cheife Commander of the Par-

liaments Forces therewith, notwithstanding the poore mans care he had repulse, and not one would give credit thereto, but made themselves ignorant, wishing none to stirre without command, where otherwise they might have taken every man of them. This Towne for the most part are all Malignants: but how they were requited, I will relate at large hereafter, In the meane time I will begin with their first entrance, and how on Sunday morning at *Branford* one Master *Anthony Browne*, a Courtier, came to his Majesty, and certified him that the Parliaments Forces at *Kingston*, were gone from thence, and now with a considerable strength his Majesty might command the Towne, the rather for that he shewed his Majesty a List of all those Malignants which vowed to assist his Majesty in any attempt whatsoever, hereupon command was given that 3000. souldiers should goe to the said Towne, one *Snelling* an inhabitant, made great entertainment for their comming, who layd the Bridge for their entrance, there came first into the Towne 600. Horsemen, and after them 4000. Welch, and Irish Souldiers, who

who make such spoile: that it is impossible that any forraigne enemy had the heart to doe the like, for in the first place when as they entred the houses they thrust both men, women, & children out of doores, and tooke all therein worth the carriage, and what they could not carry they burnt before their faces, unript their Beds and made Horse clothes thereof, burnt and spoiled all therein, leaving not so much as an earthen dish to eate their meate upon, there is following his Majesties army a number of *Irish* and *Welsh* women which are of a most barbarous behaviour, they threaten and put their knives to their wives and Childrens throates, vowing to murder them if they should not confesse or bring forth that which they have not or were ever owner of, after this barbarous crueltie in their houses, they entred the Church, brake downe the Pewes and made fire thereof, they and their horses made Jakes both of the houses and Church, and have left the Church no better then Oxe-stals or stables, the usage of the Malignants in this Towne were little better then the well affected to the Parliament, although they had listed themselves to stand for the Cavaliers, and likewise feed the Commanders that their goods and houses might be spared.

and further shewed who had most, and who had least, and who for the King, and who for the Parliament, when all was revealed, they were strip: to the skinne themselves, and all their Goods taken away, and their Houses worse mortified then their fellow Neighbours, these Malignants thought to have escaped free, but this was their hard fortune, a Caveat for all hollow hearted, and disaffected people to his Majesty and Parliament, the World might judge that this Towne had its deserving, for about two dayes before there was a sufficient number of the Parliaments Forces to assist them, but their hard visage, made them forsake them, and they lay great scandals upon Captaine *Grove* which came with the *Southwarke* Trayned Bands, they were by the inhabitants ill dealt withall, for they would not afforde House-roome, nay not so much as food for their money, Captaine *Grove* seing their evill disposition, served them in their right kind, for they would have carried away their Goods, but he prevented their intention and stayed them all for feare least that they should follow their Goods, for this and the like there is great complaint against Captaine *Grove*, but by whom, those of the Malig-

nants as is conceived and accordingly they have bin well rewarded, The Cavaliers kept brave quarter in this Towne, for from Sunday one of the Clocke in the afternoon, till Thursday at the same hower, this Towne hath bin crueler dealt withall, then any in his Majesties progresse, for there were those of worth and quality examined in the Parliament, who faithfully protesteth, that there was tenne shillings proffered for a Loafe of Bread, and the Cavaliers would not spare the Townesmen a bit for their money so that they made this their Randevouz as long as provision or food could be had, so at their departure they carried away all the Ammunition and six Pieces of Ordnances, and are since gone to *Gilford*, and about the Country, where they expect the like Prey, but by the way I would not willingly omit his Majesties reward to the Waterman that brought him over to the Towne of *Kingston*, his House was presently plundered, and left him not worth a Groat, at their departure they washed the streets with Beere, for there was one Brewer had let run out in the Streets 140 Barrels, & many quarters of Malt that is spoyled under their feet, by these his Majesties Cavaliers, who pretend what they

doe

doe is to maintaine the Protestant Religion, his Majesty tooke many of the Parliament foot forces, some of the red Coates was also taken, but they utterly refused to take pay of the Cavaliers, though they were threatned to be hanged, other scabbed and cowardly fellowes fearing least they should be hanged, about 200. of them have entred into pay in the Kings Army, the Red Coates that were taken honestly behaved themselves, and vowed never to assist the Cavaliers though they were to dye presently, this relation divers men of worth in *Kingston* hath made, with their complaint to the Parliament, as also the Malignants, hoping to have satisfaction for their losses, which pitty it were if any satisfaction should be restored, the rather that it may be a president to all honest and well-minded People.

FINIS.

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A

COPIE

OF A

LETTER

To the Lord Marqueſſe of

HARTFORD,

FROM

The Lords of His Majeſties Councell,
now attending His royall Perſon at
Oxford, the 14. of *Nov.* 1642.

ALSO,

INSTRUCTIONS

of the Lords of His Majeſties Councell
to the Lord Marqueſſe of Hartford, now reſi-
dent at Sir *John Monnſon* his houſe
in *Brecknockshire*.

Novemb. 22.
London, Printed for JOHN CAVE. 1642.

A

COPIE

OF A

LETTER

FROM

HARTFORD

TO

INSTRUCTIONS

London, Printed for J. and C. [illegible]

A Copie of a Letter ſent to the Lord Marquis of Hartford, &c.

My Lord,

THE Advertiſement which you have given in your Letter concerning the deſigne againſt the perſons of the Lord *Herbert* and others, have been commended to his Majeſties Councell, who did much commend your wiſdome and diligence in ſending them timely notice of an accident of ſuch great conſquence to the peace of both this and that Dominion, and to give you thankes for your care therein, I am to let you know, that the Lords have received no other publike intelligence thereof; wherefore the deſire of them is, that ſo long as you ſtay there, you continue to in-

forme them of the further proceedings in this matter, and ſuch other accidents as may any way concerne the ſafety of that Dominion, and thereupon they have thought good to make a further addition to your former inſtructions touching ſome things which they conceive fit to be repreſented to His Majeſtie here (as you may perceive by the incloſed) which *I* am commanded to ſend to you, and to commend to your care and wiſdome, not doubting but you will herein fully anſwer their expectation and confidence, and for the performance hereof their pleaſure is, that you ſhould continue there, till you receive further directions.

From His Majeſties Councell, Learned, now attending His Majeſties Royall Perſon.

INSTRUCTIONS

Of the Lords of His Majeſties Councell to the Lord Marqueſſe of *Hartford* now reſident at Sir *John Mounſon* his houſe *in Breknockeſhire.*

1.

FIrſt, by your Advertiſement his Majeſties hath taken notice of the Examinations and Confeſſions concerning the malicious deſigne againſt the perſons of the Lord *Herbert* and others, and having taken the ſame into conſideration, wee have good cauſe to thinke that ſuch ill-affected perſons as would diſturbe the peace of that Dominion, are not without ſome malicious correſpondencie here, which (if their wicked

wicked purpose had taken effect) would have beene ready to attempt some malicious practices as might produce distempers and confusions among us, to the hazzard of the publike peace; for preservation whereof, His Majesties learned Councell hath given you power and authority in his Name to keep the peace of that Dominion and if any mutinies or uprores bee committed, to imprison and punish, as in your grave wisdome you shall thinke fit.

2.

You shall further declare to the Lords, Gentry, and Free-holders in that Dominion; That His Majesties Councell do hold it a matter of great importance to the Dominion, that the Religion, Liberty, and Peace, be preserved accordingly, of which they are bound to be carefull, not only by publike faith, but likewise by the duty which they owe to His Majestie, therefore they hold it will be a great means of preserving

ſerving Religion, Liberty, and Peace in his Majeſties other Dominions, and the union of all His loyall Subjects, in maintaining the common good of all, and will be a ſure foundation of honour and greatneſſe, and ſecurity of the royall perſon, crown and Dignity: Wherefore they are reſolved to imploy their humble and faithfull advice to His Majeſty, for the ſuppreſſing of ſuch, if any conſpiracy, practice, or other attempts ſhall ariſe to diſturb the peace of that Dominion.

You ſhall likewiſe inform the King and His Councell, what Force of Horſe and Foot you have raiſed and exerciſed for His Majeſties ſervice, and if occaſion ſhall be, to be forthwith in readineſſe and at an houres warning, the ſouldiers to be tranſported where His Majeſtie pleaſeth to command to appoint the place of Randeveuz.

Oatland, Nov. 14. 1642.

Information was given to the Houſe by Letters out of *Yorke*, that ſome of the Lord *Fareſax* his Forces and Captaine *Hotham* apprehended a Meſſenger ſent from Secretary *Nicholas* with a packet of Letters, intimating that the Earle of *Cumberland* with his Forces ſhould march towards the Kings Army, to ſtrengthen the ſame; Wherupon the Knights and Gentry of that County with an unanimous conſent reſolved to ſtop his paſſage, to which purpoſe Captain *Hotham* marched forth and met with him, and ſlew 200. of his men with the loſſe of 40. the reſt of the ſaid Earles men flying into ſeverall parts of that County.

FINIS.



SPECIALL PASSAGES

And certain Informations from ſeverall places; Collected for the uſe of all that deſire to be truly informed.

From *Tueſday* the 15. of *Nov.* to *Tueſday* the 22. of the ſame; 1642

London and *Weſtminſter*.

THe Citizens of London being truly informed of His Majeſties Army's flying away from Brainford on Sunday night laſt, and were gotten to Kingſton on the other ſide of the Water, and made good the Bridge againſt the Parliament Forces which were purſuing after them, and making a Bridge over at Putney, to prevent their marching up again towards London on that ſide of the Rivet: The ſaid Citizens were ſo far from being diſcouraged, or to deſert the Cauſe (although their hopes were ſomewhat fruſtrate for the preſent) that they freely made new Propoſitions, and preſented them to the Parliament, for the raiſing of about four thouſand horſe, and ſetting them forth at their own charge (beſides thoſe they have already ſet out) and maintaining of them for ſo long as theſe diſtractions continue; provided that they may have the publike Faith of the Kingdom for repayment of ſuch ſums of Money, which they ſhall ſo advance by way of Loan. All which was declared by the Parliament to be an acceptable ſervice to the King, Parliament and Kingdom, and neceſſarily tending to the preſervation of them; And ordered, that all ſuch as ſhall furniſh Men, Money, Horſe, or Arms for this ſervice, ſhall have the ſame fully repaid again with Intereſt, for the forbearance thereof from the times diſburſed. And likewiſe ordered, that the Lord Maior and Sheriffs of London for the time being, ſhall by themſelves, and ſuch Sub-Committee as they ſhall appoint to take the

ſaid Subſcriptions, who are to order the performance of this ſervice for the advancement thereof.

Upon Sunday laſt His Majeſty being at Brainford, ſent a Letter to the Lord Generall to be communicated to the Parliament, to this effect; That they ſhould forthwith ſend the Propoſitions to him, whereby Peace might be concluded on for to prevent the ſhedding of much more blood in the Kingdom; and that all hoſtile Acts might ceaſe, between both Armies, during the Treaty; yet notwithſtanding, at the ſame time that the Meſſenger came with the ſaid Letter to the Lord Generall, His Majeſty cauſed ſome of the great Ordnance to give fire againſt a ſmall Pinnace imployed by the Parliament for the guard of the Thames, and the Sailers skirmiſhed a great while with the Kings Ordnance; but at laſt wanting ſhot, they were forced to eſcape to land in their long-Boats, and ſink the Pinnace, that the Kings Forces might not take her; but ſince ſhe is weighed up again, and imployed for the ſervice of the Parliament.

Information was given this week to the Committee in London, that whereas Captain *Ellice* was imployed to carry Powder and Ammunition to Windſor, and finding that the Cavaliers were at Staines, and had made good the Bridge, he ſtayed with the ſame at Kingſton till Saturday was Sevenight, at which time the Parliament Forces being drawn away from thence (the Kings Army being come to Brainford) the ſaid Captain *Ellice* was forced to come away with the ſaid Ammunition again towards London, and brought with him 10 Pieces of Ordnance which were at Kingſton, but when he came againſt Brainford, the Kings Army having placed Canon which commanded the River in that place, and charging them with great vollies of Muſquet ſhot, they were forced to ſink their Barges, and ſhift for themſelves, but ſince the Ordnance and a great part of their loading beſides is taken up again.

It being ſuſpected, that the Kings Army being marched over Kingſton Bridge, would endeavour to get into Kent, the Commons entred into debate concerning the Propoſitions of the City of London to raiſe four thouſand horſe for Troopers and Dragooners, to be forthwith ſent into Kent to a place called Black-Heath, to prevent the Cavaliers marching that way: And the Kentiſh men, not onely out of the report which they hear concerning the Cavaliers pillaging, plundering, and moſt barbarouſly ſpoiling, not onely the goods of His Majeſties good Subjects in every place where they come, but bereaving ſome of them many times of their lives:

Alſo

Alſo they gathered themſelves together into a body of (as is credibly reported) about Ten thouſand armed men, which intended to meet thoſe Forces that were to come from London at the place aforeſaid, and to incamp themſelves together againſt the Kings Army: But it being ſince informed that His Majeſty was gone from Oatlands, and that he was drawing away his Forces from Kingſton back again towards Charſey, whereby it was conceived, that hearing of the preparation that was made in Kent againſt his coming, he would not make any attempt to go thither, but turn Weſtward, the ſaid Forces which were appointed to go from London into Kent, were ſtayed. And the Citizens of London have deſired that Sergeant Major *Skippon* may be commander in chief over theſe 4000 which they are raiſing, and Colonell *Hurrey* chief commander under him, and that the ſaid horſe may be diſpoſed of and ordered by them, and that the City may chooſe their other Officers, the ſaid Sergeant Major *Skippon* is alſo made Sergeant Maior Generall of the Army (in the roome of Sir *John Merick*) by his Excellency the Earl of Eſſex. And it is informed, that by a Counſell of War the Lord Generall hath removed ſome other Officers of the Army, *viz.* Sir *John Merick* is made Generall of the Ordnance, the Earl of Peterborough is Generall of the Horſe, and the Earl of Bedford is Lieutenant Generall of the Army; and his Excellencie is reſolved to purſue the treacherous and barbarous Cavaliers, and to revenge their treacherous and bloody cruelty at Brainford.

A Letter from the Swedes Generall from Leipzig.

By the aſſiſtance of Almighty God we have obtained yeſterday a great and glorious Victory over our Enemies: His Excellency the Lord Generall *Leonard Torſtenſon* after that he had left the Country of Sileſia, turned with his Army toward the River of Elve, and the ſixteenth of October paſſed over the ſaid River, and took his quarter at Elinburgh; the enemy following with his whole Army, and the twentieth of October by the fierce ſhooting of our Canons, a great peece of the Citie wall neer the Cloyſter of S. Paul, was battered downe; whereupon alſo preſently an aſſault was given, but without effect, becauſe the breach that was ſhot was too high in the wall, and in the aſſault we loſt about a 100. Souldiers and ſome Officers.

The Imperialliſts which could plainly hear the roaring of our

Canons, took occasion to relieve and succour the Citie, and to set forward their march, advanced the twentieth of October within half a dutch mile of our Army, and stood all that night in Battalia, whereupon his Excellency the Lord Generall went with his whole Army to meet the Imperialists by the wing, no hinder all assaults, yet the same night nothing passed betwixt both Armies. The 22 of October early before day light his Excellency came back, and appeared before his enemies face, and after some small skirmish, his Excellency marched directly into the enemies face, but that day nothing was done of any consequence. The next day being Sunday the 23 of October, the day being clear, both we and the enemy had a great mind to fight, and after that both Armies were come to a stand upon the same place, where, about 11 yeers agone the King of Sweden, *of ever Antipus* obtained a great Victory against the Imperiall Generall *Tilly*: we fell in Gods name upon the enemy, and both sides fought so furiously and stoutly, that it was wonderous to see how the Regiments stood one against another, and none would yeeld the least way against the other, till at last the enemies left Wing flew a little off and prepared for a flight; but they were presently brought again to a stand: for the assaulting of the enemies right Wing we had good successe, that after three hours valiant fight, the same was forced to leave the Field, and to hisse with their heads the ground: The enemies left Wing was pursued by his Excellency as far as Leipsicke, and the right Wing as far as Eylenburg; Those that were overtaken in the chase and pursuit, were dealt withall according to the custome of War, and put to the sword. After this we had a second encounter, and it went very well on our side, and altogether as ill on the enemies, so that after three hours stout and courageous fight, he was compelled *nolens volens* to quit the Field, and to betake himself to flight: his left Wing was pursued by his Excellency far on this side Leipsicke, but the right Wing by Generall *Comingmarke* with his Troops almost to Eylenburg neer a dayes journey, whatsoever was overtaken was served according to the course of War. The enemies Army consisted of sixty strong Squadrons of horse, and eleven Brigads of foot, amongst which were foure Saxon Regiments of horse, and of the Electours own commanded Troops, two Regiments of horse more, one Regiment of Dragoneers, and 500 Musqueteers: the enemies Infantry is totally fallen into our hands, insomuch that few or none therof escaped.

The

The Enemies whole Artillery consisted of fifty pieces of Ordnance, which together with all their furniture is fallen into our hands, as also all their colours and many Standards, which are a-boat in our Camps for a Triumph.

There were also taken 8000 prisoners, 6000 Waggons, and 5000 were slain upon the place.

Hereford.

This week there came Letters to the House from Hereford, from the Earl of Stamford, which were read at a Conference, wherein he signifieth; That he hath in a good manner secured the Town of Hereford, and the whole County, and freed them from all danger of the Malignants amongst them, and hath taken 500 Dragooners neer unto Hereford: That the Lord *Herbert* the Earl of Worcesters son, hath lately done a most cruell act in those parts, *viz.* Coming with some Forces to a very Religious Gentlemans house that was a well-wisher to the Parliament, he made spoil of his goods, seized upon the Gentleman as he was in his bed, and commanded him to be shot, for no other cause, but that he was a Protestant; which businesse the Earl of Stamford having notice of, sent a Letter to the Lord *Herbert*, to demand a cause of that cruelty; who returned an Answer, that the said Gentleman was arrested of Treason, and so justified the act; and further took occasion to accuse the Parliament of their proceedings, and that they do entertain Papists in their Army, and make private promises to them: Which the Houses taking into consideration, together with a late Declaration of His Majesties, wherein they are also accused for the entertaining of Papists, although none can be particularly nominated to be in their Army, and yet many professed Papists are known to be in his Majesties Army, and have oftentimes been particularly nominated (whereof the said Earl of Worcester, and his son the Lord *Herbert* are two) The Lords declared, that they conceived by the aspersion cast upon them by the Lord *Herberts* Letters, that he had some hand (if not a chief Instrument) in the framing and advising of the said Declaration; wherefore they ordered, that a Declaration should be published to the Kingdom, to vindicate the Parliament of that most notorious, false, and scandalous aspersion.

There was one Master *Skipper* brought to the Parliament as a prisoner from the Army, who was found to be a chief Agent in the treacherous designe at Basinford; for that on Saturday last hee coming

coming to Brainford, told our Forces that were quartered there, that he came from the King, and that the Parliament and he were agreed upon a Peace, and that he was sent Post with Letters to the Queen, to inform her of the passages; which false Report caused our Forces to lay aside their Arms, and neglect their Watch, and fall to rejoycing and drinking, whereby they were surprized on a sudden.

Chichester.

The Bishop of Chichester came lately to Captain *Chithwith* (who is well-affected to the Parliament, and stands for the *Militia* in this County) and shewd him a Proclamation from the King, whereby his Majesty offereth to pardon him of all his acts he hath done against him, in submitting to the Ordinance of Parliament for the *Militia*, if he will surcease and proceed no further therein: And the Bishop also shewed him a Warrant to raise provision for the King; but the said Captain refused to hearken to either of the commands, but is fully resolved to go on in submitting to the lawfull commands of Parliament, desiring an Order from them for drawing some forces to Chichester for the better securing of the Town in case of any opposition, they much fearing Prince *Roberts* coming that way, which they hear gives the Souldiers authority to plunder all persons in generall whersoever they come: Which businesse the House very well approved of, and ordered that the said Captain *Chirwith* should have Commission to draw in 200 or more Souldiers into Chichester to defend and secure the same.

At Exceter they much fear that the Cavaliers which come that way, and therefore they sent to the Parliament for some further aid and assistance to withstand them, in case they should make any attempt against that Citie; and a motion being made in the House for that purpose, it was very well accepted of, and Ordered that for the better security of the said Citie and Castle of Chichester, there should be a sufficient Garrison taken into the said City, for the defence and preservation of the same.

York.

There came Letters to the House from Captain *Horham*, signifying that he and the Lord *Fairfax* continuing the blocking up of the Citie of York, and make stop of all provision going thither, and have done so about this fortnight, and that the Citie will be brought

brought into a very low condition, if the Earl of Cumberland and his Cavaliers do not the ſooner yeeld.

There is an Embaſſidor come out of Denmarke lately landed at Newcaſtle, which hath brought Arms for about 5000 men, and Letters were lately intercepted that was going from the Earl of Newcaſtle, one whereof was directed to Sir *William Savill*, wherein he writeth that he expecteth ſome forces to come from Holland very ſuddainly, and that he hath received Arms for his Majeſty out of Denmark more then he knoweth what to do with, for he ſaith that many in York are fallen from the King, and that a great part of the Inhabitants about Newcaſtle are Puritans, ſo that he doubts he ſhall not be able to do his Majeſty that ſervice which is expected at his hand, in regard there are not a conſiderable number of Papiſts to joyne with him.

There was another Letter intercepted which came from Newcaſtle, informing of the Arms that was brought over, and that the Earl of Newcaſtle is marching towards the King with his forces; but his paſſage was ſtopped by Captain *Hotham*, who met with them by the way, and hath taken nine or ten priſoners, killed ſome of his men, and taken Colonell *Cockerham*, one of his commanders priſoner. There was another Letter intercepted, wherein he writeth to the Earl of Cumberland to ſend him 2000 Saddles, and that he ſhould ſet all the Sadlers in York on worke to make furniture for horſes, telling him that he hath received three Ships with Arms from Denmark.

Suſſex, November 18.

Information was given to the Commons that the Sheriff of Suſſex, ſent out Warrants to the trained-bands of that county to march out in their Arms to aſſiſt the King for the guard of his Perſon, and for ſuch of them as refuſed he threatned to diſarme them, having command from his Majeſty for that purpoſe; whereupon it was reſolved upon the queſtion, that the ſaid Warrants were illegall, and ought not to be obeyed, and that if any perſon ſhall go about to diſarme any of the trained-bands or other without conſent of Parliament, that ſuch perſons may ſtand upon their guard to defend themſelves, and to kill and ſlay all that come againſt them, and that any perſon may aſſiſt them.

A Warrant was ſhewed to the Houſe which Prince *Rupert* ſent into,

into Buckinghamſhire, commanding them to provide a great quantity of proviſion both for horſe and men, and ſend to the Kings Army, and that if he refuſe, would fetch proviſion from them thence by force; but upon debate of the buſineſſe, the Houſes voted that the ſaid Warrant was Illegall, and not to be obeyed, and the ſaid County of Buck' ſhould defend themſelves againſt any force that ſhould come againſt them.

Weſtminſter, November 21.

Upon Saturday laſt, the Houſes received a Letter from His Maieſty, dated at Oatlands the 18, preſent to this effect, That his Maieſty taketh notice of the Lord Generall his ſtopping *Dorſe White* that brought the laſt Meſſage, and of the Parliaments poſſeſſing themſelves of Windſor Caſtle, and detaining it from his Maieſty; and ſaith, That he never had any intent of winning the City of London, but to ſtay at ſome place neer to his Parliament, to receive their Propoſitions, as may evidently appear by his marching from Brainford, after he had gotten the Victory (as he ſaith:) And that now his Maieſty hath drawn his Forces at a further diſtance from the Lord Generall, to prevent inconveniencies; And his Maieſty will alſo draw himſelf from his own Forces towards Oxford, whereby the Members of the Parliament may with more ſafety repair to him, to propound ſuch Propoſitions as may tend to Peace, if they will accept thereof, which his Maieſty once more offers unto them; but if they reſiſt, hee would give them Battell, however it was reported; and it being debated in the Houſe this day, it was referred to the cloſe Committee for defence of the Kingdom.

It was likewiſe ordered, That two of the Members of the Parliament ſhould be ſent to the Lord Generall, to deſire him, not to omit any opportunity of delay the buſineſſe, but to advance with all expedition after the Kings Forces according to his Inſtructions.

FINIS.

London, Printed for *John Field.*



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THE WICKED RESOLUTION OF THE CAVALIERS;

DECLARING

Their malice and hatred to the Parliament the Commonwealth, and especially the City of *London*.

Necessary in these times, that all true-hearted souldiers and well-affected persons may arme themselves with Resolution against their cruell intentions and divelliſh purposes against this Kingdome.

LONDON,

Novemb. 22. Printed for *Jo. Smith.* 1642.

THE
WICKED RESOLUTION
OF THE
CAVALIERS
DECLARING

The Malice and Treacherous Intention
the Commissioners, and others
City of London.

LONDON,
Printed for T. S. 1642.

A SPEECH

Made by a CAVALIER to one of his Dammee Companions.

MY brave companion and Cavalier, let us drink couragiously, that we may kill the Divell and all his regiment of roundheads. I need not instruct thee friend in cutting of throats, for thou and I have been formerly theeves and cutters on the high way. First you may remember, that though we say, we fight for the King, yet we respect nothing but our own private pockets, and plundering of houses for gold, for it is fitter that we that are men of metall, and know how to spend money in a most damnable manner, should have plenty of gold and silver, rather then a Roundhead that hunts after cheap venery; for no whores will serve som one of us. Besides, we have all of us seven deadly sins, besides damnable swearing, for I account that but a gentleman-like quality; now

whoring, drinking and feeding both our horſes and our ſelves, do require that ſome body ſhould pay for it, and ſo they do; we take all, the Countrey payes for all, and the divell mend all; we deſire nothing but to cut throats, take purſes, raviſh maids, plunder houſes, murder Roundheads, defie the Parliament, and like Phaeton, ſet all the world on fire, while we do rule the chariot of the Sun, and do reigne like ſo many King Richards, maintaining our ſelves by bloud, for it is we do defend the liberty of the ſubjects, ſince we dare do any thing againſt God and the King, as long as we can but ſay that we ſtand for God and the King. Friend, the common ſort do call us Cavaliers and malignants, but let them know, we are not ſo ill-affected to them, but that we will at our coming to London uſe them in a very pitifull manner. For as ſoon as we are got into the city (mark ye) we will firſt make an attempt upon Lumbard-ſtreet, and having poſſeſt our ſelves of all their plate and other treaſure, wee will take the Goldſmiths wives and raviſh them juſt at the Croſſe, or againſt the

Croſſe,

Croſſe, untill we are ready to throw down the Croſſe with rumbling their wives againſt it: and this ſhalbe done in the ſight of their cuckoldly husbands: nay we will force them to hold up their wives ſmocks, and after this, they ſhall kneele downe and thank us, for taking pains to inlarge their hornes, and making them complete cuckolds: for there are ſome halfe cuckolds, ſome doubtful cuckolds, ſome halting cuckolds, and ſome mad-brain'd cuckolds; but wee will turne all ſorts of them into one, and that is, loving quiet complete cuckolds, Cavalier-cuckolds, as wee have often done in the countrey. Then for your other citizens, becauſe we know they are good footmen, and no good horſemen, every Cavalier ſhall have one for his page, and all the Taylors ſhall be ſet on worke to make blue coats for them, that ſo they may attend upon us; and we will cut down all the ſignes in London, and hang their maſters up at the doore: vvee vvill make them knovv vvhat a dangerous thing it is to be an honeſt man; for we vvill cut off their heads, and build a Tennis Court,

and

and play at Tennis with their heads; as for old women, they ſhalbe beaten into gunpowder, for their aged duſt wil make good ſaltpeter, and conſequently good gunpowder: we will ſpare all the whores, becauſe we have made a great many, they are the works of our own invention, and every man loves his own work; but as for honeſt women, ſpecially thoſe of the preciſer ſort, we will ſtand over them with our naked ſwords, and make them proſtitute themſelves; and having ſo done, our ſwords ſhall rip up thoſe ſhels of luſt and hypocriſie, and cut them up as we do a young hen at the table, and (as Prince Robert and ſome of our Cavaliers have ſaid) we will make ſuch a dearth of women, that eight of their beſt ſmocks ſhalbe ſold for a groat; and their courſe foul ſmocks ſhalbe ſold 8. for two pence, and thoſe that have ragged ones, ſhall have their skins flayed off and tan'd to make gloves. And all this ſhalbe mercy in reſpect of that which we mean to do, for we may threaten, but alas we can do nothing, unleſſe we bee aſsiſted by the Prince of the ayre, unto whom I wil drink

this

this health, desiring you brother to follow me.

The Answer made by his Brother in bloud, and Damnee Companion.

BRother, I like your Speech damnable well, because you begin and end with the divell. Money we must have to maintain our 7. deadly sins, which indeed are our very form, essence and being, and give us the name of Cavaliers; as for swearing, you & I can thunder and lighten, I mean lighten their purses, houses & bags of gold. As for oaths, God dammee is all our Rhetorick, which, together with our swords, can inchant more then Orpheus harpe, for he made stones move, but we make men & waggons stand still while we pillage them; we Cavaliers are the only Philosophers, that have nothing, yet want nothing, but carry our wealth with us, while those that are pillaged by us may deplore their unredressed wrongs. And because we are the bloudy sons of Nero, we could laugh and sing to see London burning like a Sodom in her own flames, heaven send rain no vengeance on them, for if we come neer them, let them think hell is dissolved, and all the legions of infernall spirits come to fetch them quick to hell. I like your Speech divellish well

concerning

concerning the raviſhing of citizens wives againſt the croſſe, but I think it better to kill all the wives, and afterward deflour and raviſh the Virgins, for that will be a higher ſtrain of wickedneſſe, and a ſtronger line of cruelty. I diſlike nothing but your mercy towards Roundheads in hanging them on their ſigne-poſts; and therefore we will heat all the Bakers ovens in the towne, to burne Browniſts, Separatiſts, and all Hereticks, thoſe dull logs, and faggots of folly, united together with the bond of a Conventicle. In a word, let us do any thing, kill, murder, ſlay theſe Roundheads, plunder their houſes, teare them to peeces, fertilize the countrey with their bloud, and having ſacrificed their bodies to revenge, and ſlain the London-ſhee-roundheads, let their ſmocks (as you ſay) paſſe *ſub haſta*, that is, according to the Romane faſhion, be expoſed to ſale, 8. and 10. for 2. pence and 4. pence: for what need we feare, being led on by Robin the devill, or by the devill and Prince Robert.

FINIS.



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THE ATHEISTICALL POLITITION OR A BREIFE DISCOURSE CONCERNING Ni. Machiavell.

N. Machiavelli opp.

novemb: the 23d 1642

Nicholas Machiavell is cride downe for a villaine, neither do I think he deserves a better title, yet when I consider he was not only an Italian but a Courtier, I cannot choose but commiserate his fortune, that he in perticular should beare the markes, which belong to the wisest Statesmen in generall.

He that intends to expresse a dishoneſt man cals him a Machiavillian, when he might as iustly say a *Straffordian* or a *Canterbirian*: We embrace the first apparition of vertue or vice, and let the substance passe by untoucht.

For if we examine the Life of *Lewis* the 11th of *France*, we shall finde he acted more ill, than *Machiavill* writ, or for ought we know ever thought; yet he hath wisedome inscribed on his Tombe; And had he not kist his Crucifixe ever after the doing a dishoneſt thing; pronouncing a sentence or two that discovered the complexion of his heart, he might have past for as honeſt a man as all wise Ancestors or any Prince living in his

time, who now lie quiet in their Graves; A favour this man is denied by ignorant and ungratefull posterity.

He was Secretary to the state of Florence, of which he hath written an excellent and impartiall History, he had liv'd in the dayes of Pope *Alexander* the sixth, been familiar with his Son *Cæsar*, and what these Princes were is sufficiently knowne.

No time was fuller of action, nor shewed the instabilitie of worldly honours than the occurrences that happened in *Italy* at this time; Now from a man wholly imployed in Court affaires, where it was thought madnesse to looke beyond second causes; worse things might have been with better reason expected, than these so bitterly condemn'd; which are indeed but the Historie of wise impieties, long before imprinted in the hearts of ambitious pretenders, and by him made legible to the meanest understanding, yet he is more blam'd for this faire expression, than they are that daily commit farre greater impiety, than his or any pen else is able to expresse.

It was his profession to imitate the behaviour of Princes were it never so unseemly; Nay Religion cannot condemne the speculation of ill in Ministers of State without laying her selfe and professours open to all injury.

For upon how great disadvantage should a good Prince treat with a bad Neighbour; if he were not onely familiar with the paths of wickednesse, but knew other wayes to shun them; and how to counterminde their treacherous practizes:

Do any blame *Albertus* for writing obscenely, nay do they not rather call him the Great, because he hath so plainly set open the Closet of Nature? Indeed if any can pretend a just quarrell to *Machiavell*, they are Kings; for as it is the ordinary course of light women, to finde fault with the broad discourse of that they maintaine their power by; So Statesmen may best blame the publication of these Maximes, that they may put them in practice with more profit and securitie.

The unjust Steward is commended for his worldly wisedome; and what doth he say more of *Cæsar Borgia*, than that he was a politike Tyrant? and if without leave of the Text he propose him for an Example, yet it is of ill; And who is more

more fit to be a Paterne to a Villaine than one of the ſame coat.

Moſt of the Eſtates in *Italy* did then voluntarily, or were compelled to change their maſters, neither could that Schoole teach him any thing more perfectly than the way to greatneſſe, nor he write a more acceptable Treatiſe then Aphoriſmes of State.

He ſaw the Kingdome of *Naples* torne out of the houſe of *Anjeu* by *Ferdinand*, & the people kept in Tyranny both by the Father and the Sonne; he ſaw the no leſſe mad than diſloyall ambition of *Lodowick* Duke of Millan, who tooke the government upon him out of the hands of young *Galeas* with as much treachery and cunning as *Francis Sforca* father to *Galeas* had done from the Dukes of Orleance; he beheld *Charles* the 8th King of France brought into *Italy* by the ſaid Duke of Millan to keepe the people at gaſe, whileſt he poyſoned his Nephew, who was to expect the Dukedome when he came of age; He ſaw the diſcent of *Charles* winked at by Pope *Alexander* the fixth, in hope to raiſe a houſe for his Son *Ceſar* out of the ruines of ſome of the Princes, in which he was deceived; For the French King made himſelfe Maſter of all *Italy*, entred *Rome* twice, put the holy Father to take Sanctuary in the Caſtle Saint *Angelo*, and there to ſubſcribe to ſuch conditions as the victorious King was pleaſed to preſcribe him; upon which his Holineſſe came out: And though *Charles* in ſhew of reverence did kiſſe his foot, yet he tooke his Sonne *Ceſar* for hoſtage, to ſecure the performance of his promiſe, though he covered it with the name of Embaſſage ever to reſide with the King in token of Amity; and after *Ceſar* had made an eſcape the Holy Father contrary to his oath made a league againſt the French King.

He was an eye-witneſſe of an Amitie contracted betweene the Vicar of Chriſt and his knowne enemie the Turke; with whom he agreed for money to poyſon his brother, who was fled into Chriſtendome for feare of *Bajazet* then raigning, and was under the Popes protection at Rome; And might have been of excellent uſe to any Prince that would have invaded the Turke, had not his holineſſe obſerved his promiſe to

this monſter, which he ſeldome kept with the beſt of men.

After all this he ſaw the *French* King looſe all *Italy* with the ſame dexterity he had gained it, And Pope *Alexander* and his ſon both overthrowne by owne draught of poyſon, prepared by themſelves for others, of which the father dyed preſently but the ſonne by reaſon of youth and antedote, had leaſure to ſee what he had formerly gotten, torne out of his hands; And he forced to flee to his father in Law the King of *Navarre* in whoſe ſervice he was murthered.

To theſe ambitious practiſes of Princes, may be added the domeſticall impietie of the Pope, who was a corrivall with his two ſonnes in the love of his owne daughter the Lady *Lucretia*; whom they all three injoyed; which bred ſuch a hatred betweene the brothers that *Ceſar* being jealous that the other had a greater ſhare in her affection; kild him one night, & threw him into *Tiber*; Nay it could not be diſcerned when the head of the Church ſpake truth or falſhood but by the extraordinary execrations he uſed when he meant to deceive.

Neither are theſe only the commodities of *Italy* but the uſuall trafique of all the Courts in the world, for the marke that God hath ſet upon *Ieroboam* (who according to our dialect) may be ſtiled the *Machiavell* of the *Iewes*,) cannot ſcare moſt *Princes* out of his path; For how many Kings have failed to ſet up Altars, both at *Bethel* and *Dan*, when they thinke their power may be weakned by the people going to *Hieruſalem*; *Saul* being a private man went to the Prophet to aske after his Fathers Aſſes, But being a King went to the Divell to know the ſucceſſe of a battell.

Chriſt himſelfe ſaith, not many great, not many mightie are called; Men in ſoft rayment may be found at Court but their conſciences are commonly ſeared and hard.

This makes me thinke the wiſe men that came from farre to ſee our Saviour, thought him an earthly Prince and not the King of heaven, elſe they would never have ſought him in the Court of *Herod* from whence nothing could come but cruelty and oppreſſion.

The Church of *Rome* that did anciently deſerve honour of all

ſhe-

the world; After it came to be a Court grew fruitful only in impiety; and though we doe acknowledge her ſtill to be a Church becauſe ſhee hath all the liniament of Religion in her, yet they are ſo blended in ſuperſtition, pomp and cruelty, that it is no eaſy taske to finde the truth amongſt them. For as a good fruit-tree leaves not to be the ſame it was before, though covered and imbraced with ivie and ill weeds, the naturall daughters of time, which neither ſpare things ſacred nor prophane, ſo *Rome* may be called a Church ſtil, though covered with traſh and idle ceremonies; in which the Pope and the Cardinals ſhroud themſelves, ſo as if knowledge occaſioned by the elumination of God, had not houted them out of ſome corners of the world, they had not onely made good, by an unqueſtioned preſcription thoſe errors in being, but brought in more, and being themſelves maſters of all temporall eſtates, and were there nothing elſe againſt them but greatneſſe and impiety, it were enough to convince them, of falſhood and novelty, pride is acknowledged by all to be the root of ill, now where doth it proſper ſo well or grow ſo ſtrong as in Princes and ſuch as doe attend on their affairs, the effects of which ſinne, can be contain'd in no narrower cõpaſſe, than the whole maſſe of impiety that is apte to cõmit, for it made *Phocas* kill his Maſter, *Cæſar* to overthrow the liberty of the braveſt Common-wealth that ever the world did or is likely to behold, it prompts the hand of children to pull unſeaſonably the pillowes from under the heads of their dying fathers, it is this that fils heaven and hell with ſoules, the earth with bloud, this pride made *Charles* the fifth to arme himſelf againſt his owne Pope, that very yeare in which God had done him the honour to take one of the greateſt Monarchs in Chriſtendom priſoner, it cauſed his ſon *Philip* to mingle the bloud of his owne child with the infinite quantity he ſpilt upon the face of *Europe*, yet his thirſt could not be quenſhed, though he ſet a new world abroach in *America*, which he let runne till it was as void of people, as he was of pitty.

Is a Prince named in any Chronicle, but in read letters, nay what are chronicles regiſters of bloud and projects to procure

it, yet none blames them that write them I doe not intend to make an Apology for him; being so well acquainted with the miseries of those, that are so unhappy as to fall under the government of such principles, all I aime at is, to prove that if he were justly arrained he could not be condemned by men in like place, who ever were his peers if not worse, because advice without execution hurt onely the giver.

Yet *Machiavell* saith, what Prince had not rather be *Titus* than *Nero*, but if he will needs be a *Tyrant* he shewes him the way that is least hurtfull to his temporall estate, as if he should say thou hast made thy selfe already an eenimie to God and thy people, and hast nothing to hope for, beyond the honour of this world, therefore to keepe thee from the fury of men be sure thou art perfectly wicked, a taske not hitherto performed it being yet beyond example that any *Tyrant* should performe all the mischiefe, that was requisite for his safety no more than the best Kings, did ever all the good; and of this he makes *Cæsar Borga Alexander* the 6 sonne a patterne, who removed all the impediments that stood betweene him and his desires, and provided against all crosse accidents but his owne, being sick at the time of his fathers death, which hindered him so as he had no leasure to attend his businesse, which was to make one succeed in his fathers place, that might at least have favoured his projects; But I verily beleeve, as I see by daily experience, that those which goe on in the same track, though they have brought their purposes to as happy a conclusion, yet they shall not want impediments, or discontents, that shall out-talke the pleasure of their Ambition, but since it is oftentimes the will of God to give successe to ill meanes wisly contrived, who can advise better than this Florentine a member of the Romane Church, and is in that regard to be lesse blamed, because he had as much Religion as the Pope then in being; with whom all impieties were as familiar as the ayre he breathed in.

Neither are these rules he speakes of omitted in the best Kings, if they be wise; for which of them doth not dispatch his ungratefull actions by deputies; and those that are popular, with his own hands? doe any observe their promise so exactly

as

as not to fayle when they ſee the profit greater than can be expected at another time? and all this he ſaith only to a Prince. For had he given thoſe documents to a Sonne, or any other that had filled any narrower roome than a kingdome; he might with juſter reaſon have undergone all cenſure; but being to make a Grammar for the underſtanding of Tyrannicall government, is he to be blamed for ſetting downe the generall rules of ſuch Princes? Now if falſhood and deceit be not their true dialect, let any judge that reads their ſtories? Nay cozenage is reduced into ſo neceſſary an art amongſt them; that he that knows not how to deceive, knowes not how to live. That breach of faith in private men, is damnable, and diſhonerable, he cannot deny. But Kings ſeeme to have larger Charters by reaſon of their univerſall commerce, and as Ambaſſadors may be excuſed if they lye abroad for the good of their Countrey; becauſe they repreſent their Maſters perſons; with farre greater reaſon may they do it than they that imploy them, provided they turne not the edge of theſe qualities towards their owne people to whom they are tyde in a more naturall, and honeſt Obligation.

For a Common-wealth is like a naturall body, and when it is all together ſhewes a comely ſtructure, but ſearch into the entrals from whence the true nouriſhment proceedes, and you ſhall finde nothing but blood, filth, and ſtench; the truth is, this man hath raked too farre in this, which makes him ſmell as he doth in the noſtrils of ignorant people; whereas the better experienced know, it is the wholſome ſavour of the Court, eſpecially where the Prince is of the firſt head.

FINIS.

A Briefe DISCOVRSE VPON TYRANTS AND TYRANNY.

TYrannie may justly bee esteemed the greatest calamity, because it is in opposition to the chiefest felicity which lies in liberty, and the free disposition of that which God and our own industry hath made ours; Nor can it keep company with goodnesse, since it destroyes the first true principle of o justice, by which all are injoyned to doe by others as they desire others should deale by them.

Tyrannie is most commonly taken for the irregularity of him that governs in chiefe, who only rules according to will; for in subordinate instruments it is called oppression: And under this title it caused the ruine of the first world, as it doth now of all corporations where it is suffered too much to abound.

If it be asked, whether this extravagant or a legall jurisdiction be most naturall and convenient for a King, It may most truly be answered, the later: For if it be certaine that the strength of a King lies in the riches and love

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of his people: I am ſure, he they are leaſt afraid of, hath the greateſt ſhare; for who can heartily affect him they doubt.

Where laws are obſerved, the wicked onely tremble, but Tyranny is equally formidable both to good and bad, yet it cannot be ſo ſafe in the Army it muſt have to guard it; as a good Prince is between mercy and juſtice.

It may appeare by *Lucian*, that a reward was anciently aſſigned to him that ſhould kill a Tyrant, out of the common treaſury; which proves them enemies to the State; And hee that renders himſelfe worthy of this title, can have no hope to ſatisfie his conſcience, nor ſafety to aſſure his feare, being as deep in the hatred of God as he is in the deteſtation of men.

When a power is raiſed againſt him, he is loſt with the firſt battell, not being able to appeare againe in the Field, becauſe his ſtrength only conſiſts in ſuch ſouldiers as are uſed to pay and rapine; (which at this time faile them, the one being exhauſted by his former profuſion, and the latter prevented by his enemies care) and not in his ſubiects, who have (in a well governed Common-wealth) the ſtrong engins of private intereſts to move them; Whereas theſe mercenaries look only after preſent profit which doth of neceſſity conclude with his felicity, knowing they can never want Maſters ſo long as ambition reignes in the world, which makes them (like the ſpirits of Conjurers) ſerve them during the dayes of their better fortune; and thoſe ended, to be as ready as the reſt to bring them to perdition.

And being once diſabled to keep the Field, hee remaines a prey to his Adverſary, unleſſe hee prevent it by killing himſelfe. For ſouldiers bred in ſo much liberty will never endure a ſtraight ſiege, but rather buy their ſafety with his head, which they never valued higher than the profit could be made of it; and if the people hire in his defence, they ſhew a madneſſe no leſſe than to be found fighting againſt themſelves, it being unpoſſible to bee in harder condition; ſo that the hope of bettering themſelves takes away all feare of looſing by the change: And if they ſhould interpoſe themſelves, yet they could contribute little help, becauſe ſuch as live under an abſolute conſtraint are not ſo bellicuous as naturall ſubiects, who have ſomething to looſe, whereas theſe never injoyed any thing but the courteſie of another; and are ſo debaſed by continuall injuries and oppreſſions, that they beare any thing with more eaſe and patience then Armes which they know not how to uſe, unleſſe upon great advantage; and when they are animated with the ſweet ſound of liberty, for then they are found to have done wonders, eſpecially upon their Maſters; which proceeds out of feare not valour, as

appeares

appeares by the exorbitant cruelty they uſe to the authors of their ſubjection.

A Tyrant being aſſailed, he is forced to goe againſt that wholſome rule of policy, which adviſeth a Prince never to fight in his own Territorie, but with advantage both of time and place, for hee muſt meet him at firſt without any reſpit, leaſt his own ſhould have leaſure to ioyne with the adverſe party, which commonly they doe.

Wee read great matters of the State and extent of the Perſian Monarchy, yet *Zenophon* with a handfull of men cut his own paſſage through the middeſt of it; and with what eaſe they were after overcome, all know or may read in the Story.

And as ſhort-lived moſt of thoſe governments be, the Turk only excepted, who is cordeally oppoſed by none but the Perſian, that holds his eſtate by the ſame tenure: And to this may be added the ſimplicity of the Turkiſh Nation, who place the chiefeſt principle of their Religion in obedience to their King, though he command thouſands of them to make away themſelves at once; ſo it may be ſaid of theſe ſilly people, that they are onely daring in deſtroying themſelves; This Princes ſtrength lying chiefly in his Ianizaries conſiſting of about 40000; who being for the moſt part taken in the warres, or bred up from children paid for tribute, are of ſeverall Nations, and ſo not apt to combine; And though an infinite number of Natives goe into the Field with him, they are ſo ſlightly eſteemed that they ſerve only to fill up Trenches and Breaches with their carkaſſes.

Now were his own people Souldiers by nature, which law and freedome would ſoone make them, he need not be ſo fond of ſtrangers, nor ſo fearefull of his owne.

Yet now the Ianizaries being informed of their ſtrength, begin to uſe their Maſter as the pretorian Souldiers did the Tyrants of *Rome*, for they know no inland power can reſiſt them, which gives them the boldneſſe to capitulate with their Prince, and to ſell his head when they meet with a free Chapman; which makes well for Chriſtendome, for had he not theſe diſtractions, he had long ere this decided the warre in *Germany* by taking that from them they are together by the eares for.

There is no doubt but God was able to have put ſpirit enough in the children of *Iſrael* to have left *Egypt* without leave; or that being obtained, have turned their faces towards *Pharoh* in defence of their new purchaſed liberty; but he choſe rather to bring them through the Sea, as if it were a leſſe

 miracle

miracle for the water to goe back, than for people bred in ſervitude to ſtand full before an enemy with hope of ſucceſſe; And it is made more a parant after by his own choyce of the ſervants of the Princes of the Provinces, when hee meant to deliver his people; that ſuch are fitteſt for warre who live in leaſt feare and have ſometimes quarrels amongſt themſelves, as there in all likelihood had. So as I may ſay under good authority, that ſince Coaches came up and Hoſpitality down, that *England* is ſtronger in horſes but weaker in men; and if law, the ready way to every mans right, ſhould bee quite loſt, as it is in ſome hazzard, wee might quickly grow more baſely ſpirited then wee are in the generality, if it be poſſible, for he that hath not the meanes or is not uſed to defend himſelfe, will never protect another.

For ſupplies in a neceſſity, the limited government hath ever beene moſt free, becauſe they know it is for their own preſervation; whereas a bad Prince is then forced rather to give than take for feare his ſubiects ſhould ioyne with the enemy, who cannot chuſe but be as good if not a better friend, eſpecially if hee obſerves but halfe the conditions he offers, which are ever more tolerable than they are under: And though both be ill, yet there is ſome delight in the change; beſides the ſubiects of Tyran s in the generall are not ſo rich, the uncertainty of keeping, hindering for the moſt part the deſire of gaine: So though he hath the power to command all, yet when it comes together, it doth not riſe to ſo great a ſumme as ſuch as are free borne doe willingly give.

It is a ſaying worthy to be followed, that a wiſe man if he cannot keep out a Tyrant, will bee the firſt to bring him in: yet it muſt be taken with ſuch limitations and reſiſtance, as may be iuſtified by honour and probity as well as by policy and wiſdome; for hee that ſhall lend his hand to the raiſing or maintaining ſuch a Monſter, out of no other reaſon then private reſpect cannot bee guilty of leſſe treaſon then the croſſing Gods intentions, who never made the glorious Nations of this world to ſerve only as foot-balls for Kings to kick up and down according as their wanton and unbridled paſſions move them.

Yet if *Cato* had been as wiſe as *Brutus*, *Rome* might have ſtopt this plague before it had gained all the people; for if to die with a friend be a figne of love, it is a farre greater to ſee him revenged, and his iſſue raiſed to their loſt liberty: Thus *Brutus* did, who kept his life ſafe under the habite of folly, till hee found hee might expoſe it with profit to his Countrey, whilſt

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the other flung it away in the midſt of diſpaire, when the State had uſe of living friends not dead carkaſſes; had he met the Monſter and kiſt him, hee had continued his feares, whereas this good mans making away himſelfe left him ſecure.

The Bible that is an enemy to indiſcretion, commends rather than blames *David* that was mad in ſhew, but *Cato* was ſo indeed, elſe why would he not have ventured to kill the common enemy with his own hands? which might have been done with more juſtice, and at the worſt with no leſſe loſſe then of his own life; therefore it may be conceived it was not zeale to his Country but paſſion made him do it; for if the deſtruction of few governments can be more reuinſt than their beginning, why ſhould a man deſperately expoſe his life to maintain any title that hath loſt the old force that was wont to ſupport it? This being a concluſion in Divinity, that the ſtrongeſt power is to be obeyd.

For all this I doe not think it wiſdome to ſtand by and look on, for he that hath faithfully maintained his faction, though he be overcome is likelier to finde friendſhip and forgiveneſſe than hee that hath been a Neuter, in which ſtate hee hath no power to ſhew his valour or fidelity, which ever renders the owner capable of love and piety.

Neither can I think him ſo highly to bee commended, that without conſideration of poſſibility of ſucceſſe, is reſolved to ſtand to a falling pillar, and to periſh with it, no more than he that upon as little aſſurance mingles with the common rabble, which are the rocks on whom great pretenders venture their ambition; and when the battell is wonne and loſt, have no other reward for the moſt part, than the bitter repentance of their folly which hath rather impaired than bettered their condition. And if Reaſon in any caſe can warrant the breaking of this rule, it muſt be for the defence of Liberty; for the difference betweene one abſolute Prince and another, in reſpect the beſt are mortall and ſubiect to ill Counſell, cannot be worth ſo much blood as a crabbed Title requires to decide it; therefore they that have not the skill to live without a Maſter, muſt welcome him that comes in with leaſt trouble, who being ſecure may be the eaſier expeld upon the peoples diſlike.

I have heard reported for the honour of the Proteſtant Religion, that they never attempted any thing againſt their Prince, which may be ſaid at more eaſe than proved, as appeares both by the French and Dutch Hiſtories: I am ſo farre from taking this as a diſparagment, that I think it may well be juſtified where ſtrength and number affords a probability of ſucceſſe,

it being ridiculous to maintaine, a man may not doe as much to ſave his conſcience, as all Law allowes him for the defence of his purſe and eſtate: and thoſe that rely ſo much upon Saint *Paul* in the contrary opinion, doe not remember his Maſter, who ſaith there are times wherein a ſword is more neceſſary than a coat, which ought to be ſold to purchaſe it; and he that carries not the ſword in vaine, himſelfe would not burthen his followers with an uſeleſſe weapon.

During the Reigne of the Heathen Emperours it was a craſie time in the Church, and therefore the Profeſſors were taught patience, becauſe the body was not ſtrong enough to purge it ſelfe.

He that ſtands ſtill whilſt a weaker than he kills him, is as guilty of his owne death as he that hangs himſelfe. Religion may be above Reaſon in matters of Faith, but not againſt it in manners, and the meanes of our preſervation, which are wiſedome and ſtrength joyned with prayers for a good ſucceſſe.

And if this be denied, it will not only diſcourage us that are Proteſtants already, but keep out others that would come in; for who that is to chuſe will take that Religion that ſhall make it damnable to defend it ſelfe, and ſo deſtroy one of the ſtrongeſt principles of nature.

Saint *Paul* ſeeing the company halfe Phariſees, halfe Saduces, takes this opportunity and proclaimes himſelfe of one of the factions, and by this meanes reſcued his life: Nay Chriſt himſelfe, when the Iewes ſought to entangle him in his ſpeech, propoſeth the queſtion of Iohn the Baptiſt to ſet them in oppoſition with the people, the love of whom was all the earthly ſtrength he had, as appeares by the Goſpel.

Did not *Abraham* teare his brother *Lot* out of the hands of the King that detained him, by the perſwaſion of love and naturall affection. I doe not beleeve that all thoſe took the Proteſtants part either in France or the Low-countreys, did it out of zeale to Religion, more than ſome that oppoſed them: But in ſuch caſes diſcretion makes uſe of all lawfull advantages; and if Tyranny be overthrowne, the meanes can hardly be capable of reproofe, and no Tyranny is ſo great as that which is exerciſed over mens conſciences. In the primitive time the Chriſtians ſerved in great troops under the Heathen Emperours, but whether they had altogether beene able to eſtabliſh their owne conditions, all reaſon makes me doubt: Beſides, true Religion was to be planted, and we ſee patience gaines at the beginning more Proſelytes, than either force or proſperity. But now our work is only to defend

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it: All muſt confeſſe, that the *Proteſtants* have not yet had the leiſure or will to act ſuch bloody and dark treaſons as the *Papiſts*; what they have done hath beene hitherto bravely with their ſwords in their hands, the naturall and generous way of deciding a controverſie.

But if againſt this the Duke of *Guiſe* be obiected, I anſwer, hee was none of their *Prince*, next, that he was condemned by the greateſt part of the Kingdom as a man unworthy to live, being thought the cauſe of moſt of the ill France did then labour with, this being apparant to every judgement; therefore what was done to him was only the execution of a juſt ſentence which ſo great a Iury had pronounced againſt him; yet it cannot be proved that they did it, though it matters not much.

Chriſt tells *Pilate*, if his Kingdome had beene of this world, that is ſufficiently beleeved, his ſubiects would have fought for him, by which hee ſeemes to me ſilently to upbraid the cowardlineſſe of his followers.

I know the Romans by Tyrants, meant ill Kings, ſo doe not I, who only comprehend under this title ſuch as encroach upon the juſt liberties of their ſubiects; for a true King is he that watcheth over his Countrey for their generall good, acknowledging the particular propriety every one hath in what he enioyes ought not to be violated but where law allowes, and neceſſity compells.

If it be pleaſure a King ſeeks, Law barres him not, but preſerves him more ſafe in a wilde Forreſt, than the Grand Signior can be in his Seragleo, or when he goes his progreſſe with an hundred thouſand men: or if he delights in things leſſe honeſt, Law only informes him by puniſhing of others for the ſame faults, that he which is ſet out of the reach of her power ought to be a Law to himſelfe.

To conclude, I ever beleeved that the maine ſcope of thoſe rules for patience and ſufferance, preſcribed in holy writ, extend onely to reſtraine the unbridled paſſions of over furious men, and to perſwade temperance in the tongue and hands, when there is no ſufficient power to make reſiſtance; neither doe I like this opinion the worſe, becauſe it is maintained by *Bellarmine* and the reſt of the Ieſuites, that having moſt probability of truth, that is conſonant to all parties. For it is no leſſe than madneſſe to think that God that hath allotted a puniſhment for all faults, ſhould protect this which is the greateſt, becauſe it deſtroyes the principles of the ſecond table, and hinders the performance of thoſe of the firſt; there being no ſtronger enemy to Religion than unſetled feare: For how can the Word have a free

paſſage

paſſage when the Churchmen have nothing to protect them, when they tell the King of his impiety, and the Nobles of their tranſgreſſion. So then Tyranny cannot agree with the joyfull tidings of the Goſpel, which deſires the unity of the ſpirit in the bond of peace. Now where Law, Religion, and the Love of the People are, it makes a threefold cord, not eaſily broken, which drawes on plenty, peace, and proſperity. And if ſuch a Prince comes to be invaded, he is commonly the laſt that ſuffers, when a Tyrant is ever the firſt.

FINIS.



4.6

An

ACT

OF

STATE,

Made by

The Lords Juſtices and Councell

OF

IRELAND,

For the Obſervation of the Three and twentieth day of OCTOBER yeerly, to be a day of Thanks-giving, for the diſcovery and prevention of the horrible Conſpiracy and Plot of the Papiſts, to maſſacre all the Proteſtants in that Kingdom.

W. Parſons, Jo. Borlaſe.

Printed firſt at *Dublin*, by *William Bladen*, Printer to the Kings moſt Excellent Majeſty. And now re-printed at *London* for *Edward Husbands*. *Novemb.* 23. 1642.



By the Lords Juſtices and Councell.

W. Parſons, Jo. Borlaſe.

WHereas many malignant and devilliſh Papiſts and Jeſuits, Friars, Seminary Prieſts, and other ſuperſtitious Orders of the Popiſh pretended Clergy, moſt diſloyally, treacherouſly, and wickedly conſpired to ſurprize His Majeſties Caſtle of *Dublin*, His Majeſties principall Fort in this Kingdom, the City of *Dublin*, and all other Cities and Fortifications in this Realm, to maſſacre us the Lords Juſtices and Councell, to deſtroy and root out all the Proteſtant Brittiſh, and all other Proteſtants in this Realm; and finally, to deprive His Majeſty of this

His ancient and rightfull Crown and Soveraignty of this Kingdom, and to poſſeſſe themſelves thereof; All which was by the ſaid Conſpirators plotted, and intended to be acted on the 23 day of *October*, in the Yeer of our Lord God, 1641. A Conſpiracy ſo inhumane, barbarous, and cruell, as the like was never before heard of in any Age or Kingdom: And if it had taken effect in that fulneſſe which was intended by the Conſpirators, it had occaſioned the utter ruine of this whole Kingdom, and the Government thereof.

And howſoever it pleaſed Almighty God in his unſearchable Wiſedom and Juſtice, as a juſt puniſhment, and deſerved correction to us for our ſins, and the ſins of this Nation, to permit then, and afterwards, the effecting of a great part of that deſtruction complotted by thoſe wicked Conſpirators, whereby many thouſand Britiſh and Proteſtants have been maſſacred; many thouſands of others of them have been afflicted and tormented, with the moſt exquiſite Torments that the malice of the devill could ſuggeſt to the miſchievous Rebells; And all mens Eſtates (as well thoſe whom they trayterouſly ſlew, as all others) are utterly waſted, ruined, and deſtroyed: Yet as his Divine Majeſty hath in all Ages ſhown his power and mercy in the miraculous and gracious Deliverance of his Church, and in the protection of Religious Kings and States, ſo even in the midſt of his Juſtice, he was graciouſly pleaſed to extend mercy to His Majeſty, and to this His Kingdom,

and

and good ſubjects therein, not onely in miraculouſly diſcovering to us the Lords Juſtices, that hideous and bloody Treaſon, not many hours before the appointed time for the execution thereof, but alſo in preſerving the ſaid Caſtle and City of *Dublin*, and ſome other Cities, Towns, and Caſtles in the Kingdom, from the bloody hands of the barbarous Conſpirators; as alſo in thereby rendring deliverance to the lives of us the Lords Juſtices and Councell, and of all the Britiſh and Proteſtants in *Dublin*, and in the ſaid other Cities, Towns, and Caſtles preſerved, and of ſundry other Britiſh and Proteſtants, faln even into the hands of thoſe Rebellious Conſpirators; and likewiſe in ſending us ſuccours (wherby with Gods bleſſing) we have hitherto continued ſafe under his mighty protection, notwithſtanding the unexampled rage, and implacable fury and malice of thoſe mercileſſe enemies of Gods Truth.

Wherefore, as we do moſt humbly and juſtly acknowledge Gods Juſtice in our deſerved puniſhments, in thoſe calamities which from the Counſels and Actions of thoſe Conſpirators and their adherents are faln upon us, and this Nation in generall, ſo we do in like manner acknowledge, That even in exerciſing of that his Juſtice, he remembred mercy alſo, and magnified his mercy to us, in thoſe great bleſſings which we humbly confeſſe to have proceeded meerly from his infinite goodneſſe and mercy; and therefore to his moſt holy Name we do aſcribe all Honour, Glory, and Praiſe. And to the

end this unfained thankfulneſſe may never be forgotten, but may be had in a perpetuall Remembrance, that all Ages to come may yeeld praiſes to his Divine Majeſty for the ſame, and have in Memory, *This joyfull day of Deliverance*; We do ordain and eſtabliſh by this our Act of Councell (in the mean time, untill by Authority of Parliament it ſhall be made a Law to be delivered over to Poſterity) That all and ſingular Miniſters in every Cathedrall and Pariſh Church, or other uſuall place for Common-Prayer in this Realm of *Ireland*, ſhall always upon the 23 day of *October*, ſay Morning Prayer, and give thanks unto Almighty God, for this moſt happy and miraculous Deliverance, and for our preſervation hitherto, far above the expectation of thoſe wretched Conſpirators; And that all and every perſon and perſons, inhabiting within this Realm of *Ireland*, ſhall alwayes upon that day, diligently and faithfully reſort to the Pariſh Church or Chappell accuſtomed, or to ſome uſuall Church or Chappell where the ſaid Morning Prayer, Preaching, or other Service of God ſhall be uſed, and then and there to abide orderly and ſoberly, during the time of the ſaid Prayers, Preaching, or other Service of God there to be uſed and miniſtred.

And becauſe all and every perſon may be put in minde of his Duty, and be then better prepared to the ſaid holy Service, We do ordain and eſtabliſh, by this our Act of Councell, That every Miniſter ſhall give warning to his Pariſhioners publikely in

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the Church at Morning Prayer, the *Sunday* before every ſuch 23 day of *October*, for the due obſervation of the ſaid day: And that after Morning Prayer and Preaching, upon the ſaid 23 day of *October*, they reade publikely, diſtinctly, and plainly, this our Act of Councell.

Given at His Majeſties Caſtle of DUBLIN, *the 14 day of October*, 1642.

Ormond. *Tho. Rotheram.*

Ad. Loftus. *Fr. Willoughby.*

Geo Shurley. *Ja. Ware.*

Gerrard Lowther. *G. Wentworth.*

J. Temple. *Rob. Meredith.*

FINIS.

47

Strange Newes FROM WARWICKE,

Which hapned on *Thurſday* laſt being the 17. day of *November*, 1642.

Manifeſting how one *Jeremiah Stone*, a Corporall of a company of Dragooners under his Excellence, being wounded at the Battell at *Keyn-ton*, came to the *Anchor* at *Warwick* a little Inne, and gave the Hoſteſſe of the Houſe a bagge of Money to keepe for him untill ſuch time as hee had recovered his Health.

Alſo how the ſaid Hoſteſſe conſpired with her Husband to couzen the ſaid Souldier of his Money, cauſing him to be Impriſoned for offering to demand it.

With the manner how they foreſwore themſelves before the Bench, and how Gods juſt judgement immediatly fell upon them, to the terrour and amazement of all that great Aſſembly.

Whereunto is annexed another fearefull example which happened at *Coventrey*.

[*Novem.* 22.] Printed by T F for R. C. 1642.

The last true intelligence from the City of

VVARVVICKE

AFter this Newes of Battails, death and desolation, between the Parliaments Forces, and the Cavaleers being to our sorrow on both sides, fought at *Keynton*, many being slaine, which formerly you have heard, but not the totall truely, let me write nought but the truth of one that escaped, and such a truth, that falsehood cannot blemish, this Souldier having gotten after the Battaile in pillaging the dead bodies a Bag of money and comming to *Warwicke* wounded, he went to the House of ROBERT STONE a small Inne at the signe of the *Anchor*, where he was forced to rest untill by the helpe of the Chirurgian hee might recover his strength, and having been there before, he thought none more sufficient then his Hostis in credit and secrecy, and therefore he delivered into her custody this Bag of money; within a Fortnight after recevering his health and strength, he required to receive his Bag againe, it grieved his unhonest Hostesse to part from so great a Prize, therefore she entered into a serious and earnest resolution with her Husband what shift they might find to detaine

the said bagg of money, her unhapy husband being beyond all conscience of that Judgment that too many bee of now a dayes, that whatsoever by open proofe of Law cannot bee won is their owne gotten goods, hee giveth his Wife counsell to deny the receit of the said bagge of money, his Hostesse denyed it, how could the Souldier proove it? Marke the boldnesse of a wicked Woman? she seemed to wonder at the Souldier, that hee could be so impudent for to aske at her hands that which she avouched she never received, in this case she raileth at him, and revileth him as farre as the uttermost of her vaine Rethoricke could stretch; the Souldier, as commonly they are allowed to be somewhat more bold, then other men, objecteth against her there upon falsehood, for that contrary to her faith, shee forswore the trueth against her conscience, her Husband a principall in this perjury, as if it were to defend his wifes honesty with violence thrusteth the Souldier out of doores, the Souldier bold in Warre abroad, at home thought in a good quarrell he might be more bolder, and rather chose to lose his life then money, the whole recompence of his lives adventure, he stoutly drew his sword, vowing he would either lose his life, or have his money; and breakes with too much hast his Hostisses house to reenter, alledging that where his goods are there he may safely be: The Host pleadeth an action of Burglary, and maketh an open cry for help unto his Neighbours, with violence forced an number of Officers to carry him as an open Malefactor unto the Goale. The Common Counsell according to the intimation of the Fact aforegreed deliberately what Judgement to give, when publique Judgment shall be craved; Agreed it was by most voyces, that the Souldier should be condemned.

The Devill who ever is very busie; who knowes some things by permission, in some sorte or fashion, commeth to the Prison unto the Prisoner: and to winne the more credit he telleth him what judgement the Bench would pronounce, unlesse he tooke good heed and dealt wisely

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ly, and as he fain would have some Testimony against man: he perswadeth the Souldier to worke him a free deliverance from all his trouble, if he would give him his soule to hire, nay sayth the Souldier being undefiled and having a just cause, I had rather yet loose my life then my soule, well said the Devill, though I get nothing of thee as a reward, yet will I deliver thee, so if thou be ruled by me, follow therefore said he these instructions, when thou shalt be brought before the Bench, plead for thy selfe Ignorance, desire to have an Attourney, chuse mee to debate thy cause, by these notes thou shalt know me, by a Red Cap and a Feather: the Souldier easily granted to use his counsell.

The Sessions is holden, the Souldier is brought forth as a Malefactor, the Host pleadeth the death of the Souldier, the Souldier useth the Counsell of his unhappy advocate.

Licence he craveth that the Gentleman in the red Cap and feather might plead for him: Leave is granted forth comes the Devill, and like a skilfull Lawyer, he maketh this Caution.

The Souldier not guilty, it not to be condemned, for from the Souldier grew no cause of strife, the Host by violence thrust the Souldier out of the Doores, an open and manifest Crime.

Give me leave and Authority to search the House, I dare promise and will undertake without any further strife, to finde the Bagg of money: So shall the Host be Guilty, and the Souldier shall be of this Apertich plainly cleered.

The Host hearing these words, and being astonished at the same, for he remembring of his quiet dwelling by his good Neighbours, and now bearing in his mind, how that he is standing now upon his credit, or discredit for ever; and as the Devill would have him, added many blasphemous Oathes that he by no meanes knew of any such money.

And for confirmation of his Faith made by Oath, hee requireth, as the cuſtom of ſwearers is, vengance at Gods hands, yet he ſwore falſely *I would quoth he, the Devill would fetch me away now preſently Body and ſoule before you all, if I ſweare unjuſtly*; which terrible words, when this Hoſt had twice repeated, this deviliſh Lawyer, or this lawfull Devill, left the cauſe, and fnacht his Body according to the vengance he deſired of Gods hand of this perjured Hoſt, and carried him forth viſibly over the Market place, ſo that his Body was never ſince ſeene againe: Nothing being left behind, but a terrible ſtinke as a witneſſe what an uncleane ſpirit, had carried away ſuch an uncleane Perſon: The Bench being all amazed riſſe; the Hoſteſſe hearing of this unhappy diſaſter, confeſt the Fact, and reſtored the money to the Souldier.

That this is truth, the time is ſet downe, the place, the Authors name, the Souldier now remayning and living in *Warwicke*.

JOHN FINCH, (*a* Shoomaker) *in Saint Martins, being an Eye Witneſſe, doth Teſtifie the ſame.*

Strange

Strange and miraculous newes from COVENTRY.

IN *Coventry*, within twelve Miles of *Warwicke*, one *Richard Bond* being in league with a maid, a Mercers daughter dwelling by the Crosse, her name *Anne Kirke*, a contract past between them, he being in this troublesome times bent to the Warres, came to her to take his leave, and to remember her former vowes and promises, she vowed and protested she would never marry any man but him, if he survived this Battaile, he desired to have witnesse to those words, though hee had none to the contract, shee answered him, that she would not have her name divulged, nor brought in question, but this she on her knees did sweare in private to him onely, and desired him to take that for a reall satisfaction and called God to witnesse. That if she ever made a promise to any other in his absence, or thought of Marriage, unlesse with him? That the same day she was Married, that the Devill might fetch her, and have no pitty nor compassion but take her away, when she proved false in thought or deed; they thus parted with many Protestations and weeping teares: He to fight for the King and Parliament; She to remaine at *Coventry*, his trusty and true joy, and all his delight. The Battle at *Keynton* being done, and he not hurt, he got leave of his Captaine on a Sunday morning, being then at *Warwicke* to ride to *Coventry* to see this false prejured Myd, when he thither came being noone, inquiring at the end of the City of this Maid, his onely joy, and most delight? Answer was made, she was this day Married: which struck such a terrour to this young mans Heart,

that

that for a time he stood amazed, because he was contracted to her, but that was not all, but hee remembred the imprecation and the wish shee made at his departure, that the same day that she was married unlesse to him, if he were living, that the Devill might fetch her away, and have no pitty nor compassion on her, the young Souldier being grieved lay downe on a Bed, and sent one as the order is to know when they were at their dancing there, for to take a view of this false periured Bride, the the time being come, thither he went secure unknowne to any, the Chamber being full with Musicke and Virgins dancing to the joy of the Nuptials, the Bride passing by, he tooke her by the hand, and said, oh thou false faire one, hast thou broke thy Vowe, she then repyed, a rash Vowe is either broke or kept, where is your witnesse; just at that instant two Gentlemen being alighted at the doore all in blacke came up into the room and desired being there was a Wedding mirth, and dancing, that one of them might have a dance with the Bride, she gladly entertained it, in the dance, the other standing by fell in at last, they tooke her up and away they carried her, they in the roome ran after; but no news could they heare of the false periured Bride, they came into the fields there being still an noyse in the ayre, at last the two Gentlemen in blacke came to them, with the Brides garments and said take these againe, we have power over her, but no power over her Cloathes, then her Sweet-heart the souldier related to them the whole passage of her perjury.

FINIS.





The Effect of all

LETTERS

Read in the Houſe of

PARLIAMENT.

From the 14 to the 23. of *November* from *all places of the Kingdome.*

VIZ.

Surrey.	Middleſex
Shropſhire	Leiceſter
Berkſhire	Ireland
Yorke	Sea
Suſſex.	Worceſter
Holland	Wales.
Cornwall.	

Novemb. 23.

London, Printed for JOHN CAVE. 1642.

LETTERS

PARLIAMENT

The effect of all Letters read in the House from the 14. of November to the 22.

1. *Surrey.*

ON Munday the 14. of November there was a Letter read from *Kingſtone*, ſetting forth that his Majeſty was carryed over to *Kingſton* by one *Anthony Browne* a Courtier, by whoſe meanes his Majeſties Army plundered all the Town as well Malignants as others, and that the Church was made a Stable or Oxe-ſtall, and a place of filth, where all the Kings Army emptied their filthy panches, as alſo the filth of 500. Iriſh and Welch women running after the Army, which are more cruell to thoſe which lye on their mercy then any forraigne Enemy whatſoever.

Shropshire.

A Letter was read from *Shrewesbury*, intimating that the Kings Mint and Printing Presse, are still at *Shrewesbury*. The High Sheriffe of that County and the Maior of *Shrewesbury* have Commission from the King to open all Letters before they be either caried out or brought into that County.

Berkshire.

A Letter from Colonell *Venne*, that he hath taken 4. or 5. of the Kings Carriages as they passed by *Windsore*, full of clothes and armes.

Yorke.

A Letter from Captaine *Hotham*, Sir *Hugh Cholmley*, and Sir *J. Gill* is joyned with the Lord *Fairefax* in the besieging of *Yorke*, further declaring, that Captain *Hotham* escaped pistolling very narrowly at *Leeds*, by a Drummer, and by Gods great providence his Pistoll would not not suddenly go off. The Lord and Sir *William Savill* proffereth to give 10000 pound

pound to be admitted into the Parliament house, but will not be accepted of, for that they have been the onely Ringleaders of this disturbance in that County of *Yorke*.

Sussex.

A Letter from Captaine *Chitworth* at *Chichester*, that the Bishop of the Citie invited him to dinner, where in discourse the Bishop told him that his Majesty had a Proclamation to proclaime a Traytor for the seeking to oppose his *Commission of Array*, yet nevertheless if he will leave off, and assist his Majesty, hee will give him a free pardon and employ him in his service: The Captaine replyed, that what he had done, is not the half part of what he intends to doe, for he hoped to have some Forces in the City under his command, and then he will sift all those that are Malignants against the Parliament, and disarme them all, not leaving them a weapon to hurt a dog withal.

Holland.

Holland.

There was a Letter from the States of of *Holland*, intimating that the *French* King hath a great Army neer *Colen*, wherof his Generall hath diſcharged 10000. of them, hoping to have them tranſported for *England*, but the States have utterly refuſed, that they ſhould either paſſe through their Country, or take any ſhipping there for *England*.

Cornwall.

A Letter from *Cornwall*, ſetting forth the number of the Cavaleers there, which is neere upon 10000. who intendeth forthwith to advance their forces toward His *Majeſty* at *Salisbury*.

Middleſex.

A Letter from the Parſon of *Cherſey*, ſetting forth what company of Horſe & Foot are come there, being upon 1000. and no great ſpoil as yet they have done, ſaving to their poultrey and ſuch like.

Leiceſter.

Another from the *Maior* of *Leiceſter*, wherin his Maieſty hath commanded him

to pay the monies that have bin raiſed in that Towne upon the Bill of Subſedies to Mr. *Haſtings*, and if he ſhall refuſe the payment thereof, that then to be apprehended, and brough to his Majeſty, and be puniſhed for his contempt.

Ireland.

A Letter from the Councell at *Dublin* wherin is ſet downe that *Oneal* is dangerouſly wounded at the laſt Fight at *Feelers*, and that the Souldiers dyeth in abundance, as though ſome infection or other ſickneſſe were amongſt them.

Sea.

A Letter from the Vice-admiral *Rotten* wherein he declareth, that he hath taken a Ship and a Bark full of horſe comming out of *Flanders*, and have brought them to *Portſmouth*, where they now remaine till order from the Parliament.

Worceſter.

A letter from Worceſter declaring that Colonell Sands is dead, as alſo a plot

plot which was lately discovered by Mr. *Granhop*, concerning the blowing up of the Goale and the prisoners that have bin taken by the *Parliaments* forces to be on such a time in the garden and assoone as the Goale is opened to make their escapes and this hath bin practised by some of the Cheife of the inhabitants there.

Wales.

There was this day a letter which was intercepted at *Basingstoke*, entitled To the high and Mighty Prince *Charles* K. of *England* &c. dated from Anglesey the 16 of *November* from *Marquis* of *Hartford*, wherein he writeth that he did wait on his Majesty with all conveniency, at Salisbury with in 10 dayes with his Horse and foot, which is neere 8000, Welch Souldiers.

FINIS.

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K. England - Cerning

THE
TRVE PROCEEDINGS OF
Both
ARMIES;
From the twelfe of *November*, to the twenty foure.

With many remarkeable passages which has happened since the Battaile at

BRANFORD.

Also a relation made by Captaine
ROGERS,

Concerning the death of Prince *Robert*, Prince *Maurice*, and many other of the Kings chiefe Commanders, with the maner how they were kild, the said Captaine being an Eye witnesse of the same.

LONDON.
Printed by *T. F* for *R. C. Nov.* 24 1642.

The passages of both Armies, from the 12th. of *November*, to the 22.

ON Saturday they began the battaile very fiercely, for there was Letters sent to the Parliament, and before they could come, the King commanded the Cavaliers to give fire upon our men, which were unprovided for Battaile, having neither Powder nor Shot to help themselves withall, so that they got the advantage at the beginning, but my Lord *Robarts* held them out, till Collonell *Hollis* his Regiment came and Collonell *Hambden* his Regiment, so they held them play till the other forces came in, although it was late before they could come to their reserue, but being come

in but they fell on Courragiously with re-
solved hearts to spend their deareſt bloud for
the defence of the goſpell, ſo the Lord did
uphold them for they had glory and victory
over the Cavaliers, for they ſlew ſome 7. or-
8. hundred of the Cavaliers, their were ſome
taken priſoners one both ſides there was
150. of our men ſlain ſo they were forced
to leaveof for that night.

Sunday. the 13. *of November*

SUnday our men began againe but there
was no anſweare to them for they durſt
not ſhew there faces to our men, for they
had to hot ſervice the day before, there
was 2. or 3. Pinniſes diſplayed againſt them
from the thames, which they flew aga inſt,
they knowing they were to weake for them,
ſo they ſunke the Pinniſes and ſo got a-
way, then the Cavaliers they flew over into
Kingſton upon thames, there to ſhelter them-
ſelves from our men, and our men they in-
habited in *Branford* which they found moſt
wofully pilladged for they had not left any
thing that they could carry away, or de-
youer, and what they could not they ſpoy-
led

led, breakeing their Bedsteads, cutting their Feather-Beds, scatering their feathers about the streets, they broke Chests and Tables, making all the spoyle they could.

Munday the 14. of *November*.

MUnday they sought to bury their dead, also they tooke 3 women which fol- the Cavaliers, that had used cruelty to our men, for they had cut the throates of of many of our men that were wounded, by that meanes to weaken our Army, for which cause our men drowned two of them, the other being throwne into the Thames, would not sinke, then they thrust her downe with a Pike, but yet for all this she should not sinke, then they tooke her up againe, and layed her in the Stocks, and within a while after they killed her, before her death she confessed that they had two shillings a day for doing such horrid worke.

Tuesday the 15. of *November*.

TUesday our men lay still all day in their quarters, but at night there was a false allarum, which made our men stand in Armes all that night

Wednesday the 16. of November

WEdnesday our men tooke a Woman of the Cavaliers which was another actor of villany and tirany which had done as the other, but our men put her to death, also they took five Cavaliers which were sent to *Hammersmith* to my Lord Generall, which were sent to *London* also there were 2. other taken which were Commanders which confest that their intention was to beset the City and batter it to the ground, or fire it, when they were taken they threw their Gold into the Thames that our men should have none of it, they were sent to the Parliament who were commited to costody till they could be examined our men having a false allarum yester night Captaine *Askew* went to *Kingston*-bridge at 12. of the Clock in the night, and discharged at them, and so flew back without any harme, so he made them watch all night as our men had done before.

Thursday, the 17. of November.

THursday, our men thought to have had some newes from the other Army, but there

there was none, ongly 124. of our men which were taken priſoners, returned to their quarters, there was a young man, a plummer in *Woodſtreet*, that ſaw an Enſigne fall, he tooke it up, and ſeeing himſelfe purſued, he thruſt that and his Sword into the thatch of a Houſe, and when he came backe he found them in the ſame place, ſo he is like now to beare them, as he doth well deſerve.

Friday the 18. of *November*.

THere was a young man of our Armys that was ſitting by the fire, a Muſket was diſcharged, which ſhot him through the Arme, but by whome is not yet known.

Saturday, the 19. of *November*.

SAturday, there was one of our men that got the Captaines Piſtols which were charged, and ſet the mouth againſt his Breſt, and on a ſudden the Piſtoll went off and ſhot him throw the Breſt, ſo that he dyed preſently.

MOnday ſome of our Troopers marched towards the Kings Army, which was gone to *Gilford*.

Tueſday,

Tuesday there was 4. Skouts taken, which confest that the Cavaliers watch for such another oportunity as they had at *Brainford*, but our men sweare they will be better provided for them.

Wednesday our Troopers marcht from *Branford* towards the other Army, also the *Essex*-men are discarged, onely two Captaines, which came in on Munday, which stay during the Lord Generalls pleasure.

On Sunday the 23. of *October* at the Battaile at *Kenton*, one Captain *Rogers* being in the Battaile in great danger, the Cavaliers falling upon him, he had he word, by which meanes he passed unsuspected, where he saw Prince *Robert* shot with a Piece of Ordnance in the side, so that his heart lay open to the view of all the world, Prince *Maurice* was killed in the Battaile at *Worcester*, and was buried in a Vault, the Earle of *Straffords* Sonne doth supply his place of tirany and rigor.

MVSEVM BRITANNICVM

FINIS.

